WORLD CALL

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Ghurao Learns to Read
—Miriam Terry

Following Up the Call
—Russell Harrison

We'd Like to Do It All Over Again
—Dr. and Mrs. Ernest Pearson

MAY, 1952

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May, 1952

Vol. 34 No. 5

WORLD CALL

International Magazine for Disciples of Christ

The Cover

Two young missionaries to Jamaica who recently completed their first term of service are pictured on the cover. The photograph of Robert and June Nelson is by Carroll Seghers of Black Star and was taken on the south side of the island near Mt. Zion Church at a place in St. Thomas called "Eleven Mile."

This issue carries several articles of particular interest to youth. One is by Dr. and Mrs. Ernest Pearson, recently retired, who look back to the beginning of their service as young missionaries to Africa and who now say, "We'd Like To Do It All Over Again." Other articles are by Russell Harrison and Dr. H. L. Smith.

Hidden Answers

1. Where is Orissa?
2. What aims has Christian College in Jamaica?
3. How has the Asuncion church evidenced the power of the gospel?
4. Who are the "unofficial ambassadors" in our communities?
5. How long was it before a young Indian could read the Bible?
6. What church event occurs in Chicago in May?
7. What is the only hope for solving the refugee problem?
8. What did one family learn one summer about various churches?

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Springtime

Warm Days—

Apple Blossoms—

Fleecy Clouds

—Harold Lambert Photo

Signs of returning life after the sleep of winter.

The heritage of our Christian Faith is found in the eternal springtime that follows the winter of Death.

"Because I live ye shall live also."

The assurance of an abundant life is the right of every creature under God.

It is the responsibility of the church to make the "Good News" available.

Church sanctuaries and educational buildings contribute to this cause.

Your Church Extension annuities are an investment by which your needs and those of your church may be met.

Write to-day for booklet "Out of Our Hearts" which tells the story of Church Extension annuities.

ANNUITY RATES

An annuity rate is determined by age of donor (or survivor if one is named, and is younger than donor) as per following age schedule:

30-39 years—2½%	60-64 years—5%
40-44 years—3%	65-69 years—5½%
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50-54 years—4%	75-79 years—6½%
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Name .....

Address .....

Date of Birth .....

Survivor's Date of Birth .....

WORLD CALL

Global Highlights

News of the World Through the Eyes of the Church

Robert Lewis Joins Staff Of International Convention

INDIANAPOLIS. — Robert Lewis, Fresno, Calif., has joined the staff of the International Convention of Disciples of Christ as Assistant Secretary in Charge of Public Relations. He began his work on April 1, 1952.

Mr. Lewis

Born in California and attending Chapman College and Fresno State College, Mr. Lewis has been an active layman in the Belmont Avenue Christian Church in Fresno. Mr. Lewis handled all arrangements for the Area Assembly of Disciples in Fresno, in October, 1951.

He is a brother of Ellsworth Lewis, missionary to Africa with The United Christian Missionary Society.

O. Tomkins Accepts New Appointment

GREAT BRITAIN.—The Rev. Oliver S. Tomkins, Associate General Secretary of the World Council of Churches and Secretary of its Commission on Faith and Order, has been appointed to succeed Canon Sansbury as Warden of Lincoln Theological College. Mr. Tomkins will take up his new duties at the beginning of next year, after he has completed the official report on the Third World Conference on Faith and Order, at Lund, Sweden, next August.

Colombia Protestants Cite Religious Persecution

BOGOTA, COLOMBIA. (RNS).—The Evangelical Confederation of Colombia has compiled a list of twenty-three acts of religious persecution which it said have taken place in the country during the last three months.

Among the incidents cited were the fatal shooting and beating of a Seventh-day Adventist, and the case of a mounted policeman who was said to have ridden into a Protestant church during services and threatened the worshippers.

NCC Survey Reports Gain In Church Membership

NEW YORK.—The church has grown twice as fast as the United States during the past quarter century, according to a special study made by the Department of Research and Survey of the National Council of the Churches of Christ in the U.S.A.

In the period of one generation, comparative census figures for 1926 and 1950 show a gain in U.S. population of 28.6 per cent. During this period the total membership of the nation's larger religious bodies increased 59.8 per cent.

Sixty-seven religious bodies that have more than 50,000 members each and together represent 98 per cent of all members of 256 religious groups in continental U.S., increased from 53,397,575 to 85,319,274 in the 24 years ending in 1950. This means that religiously affiliated Americans constitute a majority of the nation's population, representing 57 per cent. So far as can be gathered from statistics, this is the highest percentage in the nation's history.

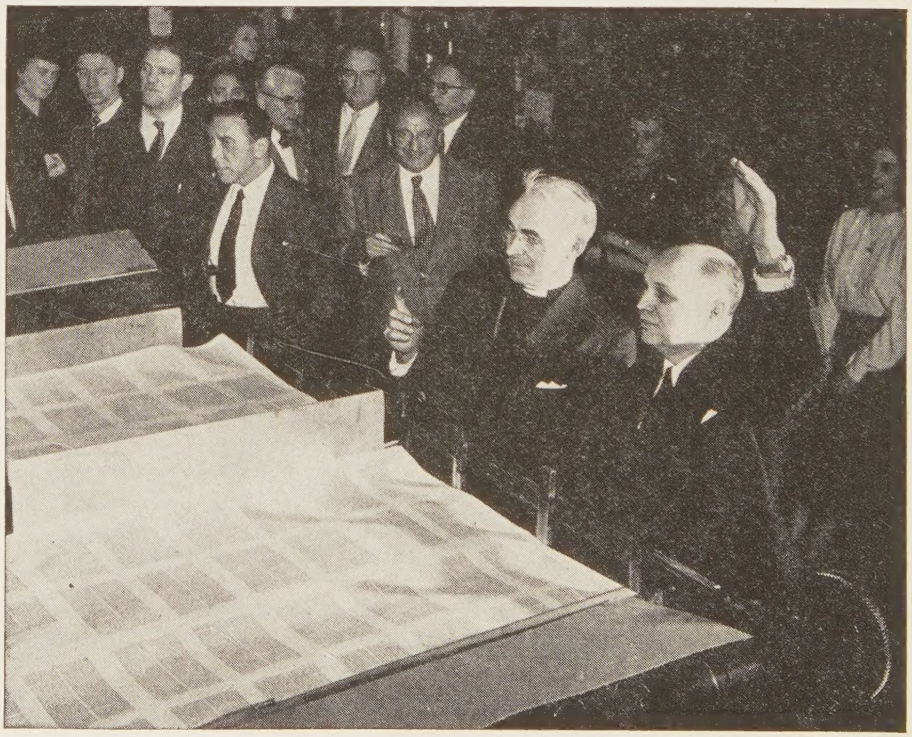
Protestants outnumber Roman Catholics about two to one.

Christian Study Institute Set Up in India

BANGALORE, INDIA. (RNS). — A Christian Institute for the Study of Society has been set up here under the auspices of the National Christian Council of India.

The council also is planning to establish a Christian Center of Re-

Ceremonies Inaugurate Printing of Revised Version



—RNS Photo

Above, officials of the National Council of Churches participated in ceremonies in the plant of the American Book-Stratford Press, Inc., New York City, inaugurating the printing of the Revised Standard Version of the Holy Bible. Dr. Samuel McCrea Cavert, general secretary (left), offered a prayer; and Dr. Roy G. Ross, associate general secretary, pressed the electric switch which started the presses rolling. Simultaneously, the Revised Version also went on the presses in two other plants. Publication date is set for Sept. 30, at which time nearly one million copies will be ready. Dr. Luther A. Weigle, dean emeritus of Yale Divinity School, headed a committee of thirty-two scholars responsible for the Bible revision begun in 1937.

search and Training for East Asia to complement the work of the institute.

Both the institute and the center will function on the campus of United Theological College here.

Abram E. Cory, Noted Disciple, Dies

INDIANAPOLIS.—Dr. Abram E. Cory, seventy-eight years of age, former minister, missionary educator and executive of the Disciples of Christ for fifty-eight years, died here on Mar. 20 after an illness of more than a year.

A missionary to China fifteen years, he served as director of the Disciples' Pension Fund from 1930 to 1940 and as professor of missions at Butler University School of Religion from 1941 until his retirement in 1950.

He had served as secretary of the Foreign Christian Missionary Society, secretary of The United Christian Missionary Society and President of the International Convention. He helped raise more than $6,000,000 as secretary of the Men and Millions Movement.

Dr. Cory has served on the executive committee of the Federal Council of Churches, as vice-president of the International Christian Endeavor Society, and as an executive committee member of the World Christian Endeavor Society. He was an elder of Central Christian Church in Indianapolis.

Yugoslav Theological Faculties Separated from State System

YUGOSLAVIA.—The Orthodox theological faculty in Belgrade and the Roman Catholic theological faculties in Zagreb and Ljubljana have been informed that they will be separated from the state school system at the end of the summer semester.

The state may in the future extend material aid to the theological faculties in agreement with the church, but maintenance of the faculties will henceforth be a church responsibility.

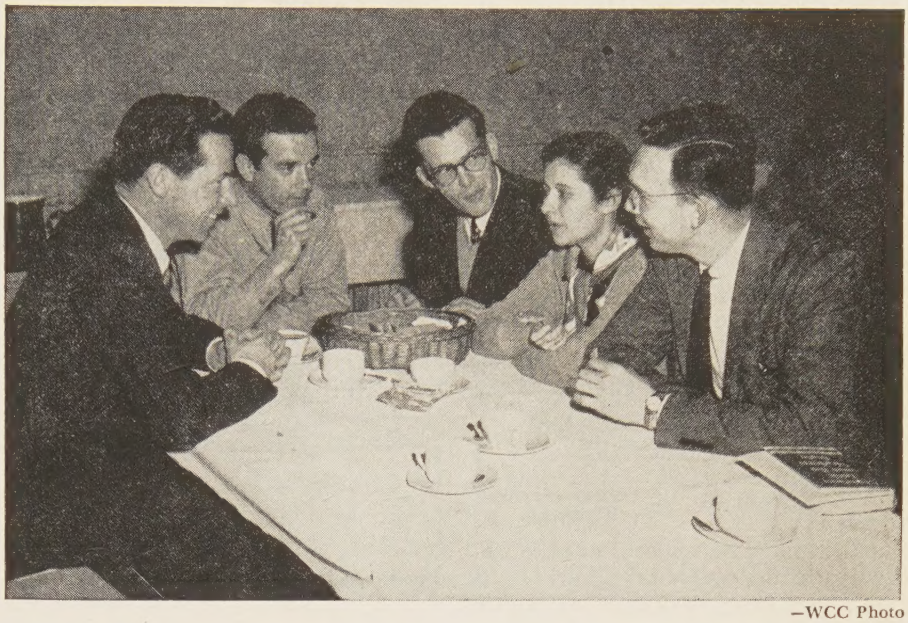
The Yugoslav Press Agency, "Tanjug," comments that the new measure is not a restriction of free religious activity but is consistent with the realization of the constitutional principles of separation of church and state.

Teaching of the Scriptures was abolished in schools of Slovenia and Croatia on February 1. It was replaced by the teaching of ethics. In the future the Scriptures will be taught in churches and on condition that the freedom of religious education shall not be misused by priests for political propaganda.

Special Days

May 2. May Fellowship Day
May 4-11. Christian Family Week
May 18. Rural Life Sunday
May 19-23. Annual Assembly, International Convention of Disciples of Christ, Chicago, Ill.
May 25. Dedication Sunday

Disciple Workers Meet in Europe



—WCC Photo

Disciples of Christ "Fraternal Workers" in Europe shown above at tea at the Ecumenical Institute, Geneva, Switzerland, include (left to right): Robert Tobias of Lyons, Kansas, representative of Disciples of Christ churches to the World Council of Churches and assistant director of the WCC's Department of Interchurch Aid and Services to Refugees, Geneva; Stokely B. (Jim) Gribble, Indianapolis, a member of an ecumenical team of workers sponsored by the WCC Interchurch Service in Greek villages, Jannina, Greece; Thomas and Mary Hanna, doing refugee and student work with the French youth service group, CIMADE, in Paris, France; and Thomas Emmett (Ted) Jones, doing laymen's work in the Evangelical Church of Oldenburg, Germany. These Disciples attended the Fifth Annual "Fraternal Workers" Retreat, early this year, which drew together over 70 people from 12 confessions and 11 nations working in 6 European countries at various kinds of Christian service. Mr. Tobias organized the Retreat and is in charge of the WCC's "Fraternal Workers" program in Europe.

Disciple Pastors Win Freedom Awards

VALLEY FORGE, PA.—W. Earl Waldrop, pastor of Central Christian Church, San Antonio, Tex., received a Freedom Foundation award here for the best 1951 sermon on freedom.

Mr. Waldrop's sermon, entitled "What Makes America Great," won him a $1,000 cash prize and an honor medal.

In the public address category, the first award of $1,000 and an honor medal went to Wallace C. Speers of New York. Second prize of $200 went to James L. Christenson, pastor of First Christian Church, Wellington, Kansas.

U. S. A. Member Churches of WCC Hold Annual Meeting

BUCK HILL FALLS, PA.—Dr. W. A. Visser 't Hooft, General Secretary of the World Council of Churches, here from Geneva, Switzerland, en route to ecumenical consultations in South America and Africa, attended a meeting of the Conference of U.S. A. Member Churches of the World Council of Churches at Buck Hill Falls, Pa., March 17-18.

He recalled that the provisional committee of the World Council had met at Buck Hill Falls in 1947, before the Constituting Assembly at Amsterdam in 1948. In the changing situation and growth of the ecumenical movement, he saw reason for "tremendous gratitude." He warned, however, that "the division of centuries cannot be healed in a decade."

Disciples of Christ present at the meeting included A. Dale Fiers, president of The United Christian Missionary Society; Gaines M. Cook,

executive secretary of the International Convention of Disciples of Christ; Perry E. Gresham, pastor of Central-Woodward Church, Detroit, Mich.; Robert Tobias, assistant director of the World Council's Department of Interchurch Aid and Service to Refugees in Geneva; and George Walker Buckner, Jr., editor of WORLD CALL.

South African Appointed Visiting Professor

NEW YORK. — Professor Zachariah Keodirelang Matthews, faculty member of South African College, Fort Hare, has been appointed Henry W. Luce Visiting Professor of World Christianity at Union Theological Seminary, it is announced by Union Seminary President Dr. Henry P. Van Dusen. The appointment is for the academic year 1952-53.

Dr. Matthews, a native of South Africa, is professor of social anthropology, native law and administration, and head of the Department of African Studies at South African College.

"Union Seminary is particularly gratified to call to a position on its faculty one of the most distinguished scholars of his race," said Dr. Van Dusen in making the announcement.

"So far as we know," Dr. Van Dusen continued, "this is the first instance in which a South African Christian scholar has been called to a senior teaching position in an American theological seminary."

Yugoslav Lutherans Form National Council

NEW YORK. (RNS).—A National Council of Lutherans has been formed in Yugoslavia, according to a report received here by the National Lutheran Council.

The new group aims to achieve closer cooperation among the Slovak, Hungarian, Croatian and Slovenian (Wendish) Lutheran churches, which have a combined membership of 150,000 and constitute 70 per cent of Yugoslavia's Protestants.

Plan World Christian Endeavor Conference

COLUMBUS, O. (RNS).—A World Christian Endeavor Conference will be held in Honolulu, Hawaii, July 26-30, it was announced by Dr. Daniel A. Poling, president of the World's Christian Endeavor Union.

Delegates are expected from the United States, Canada, Burma, Korea, Japan, Australia, New Zealand, Tasmania, Fiji Islands and the Philippines.

1,500,000 Europeans Need Food, Clothing in 1952

GENEVA.—Nearly one and one-half million Europeans, a third of them refugees, are in desperate need of food and clothing gifts during 1952, according to a survey of actual relief needs made by the World Council of Churches, in cooperation with church leaders and refugee relief workers in each local situation.

The survey revealed an "ecumenical responsibility" to supply at least 6,751 tons of food and 2,766 tons of clothing to meet minimum relief needs this year.

At the same time, WCC leaders report that "promised" support obtained thus far will reach only 29 per cent of food requirements and 44 per cent of clothing needs in Europe during 1952.

Unless Christians in areas of plenty respond to the needs of their brothers in distress, about 1,034,000 European Christians will not get enough food to eat this year, and some 815,000 of them will go without sufficient clothing.

Geographically, main areas of need in Europe during 1952 lie in Germany, Greece, and Austria.

Beneath the Spire

MRS. ROSA WOOD, 96, member of Deer Lodge, Mont., church 63 years, joined East Smithfield Church, Bradford County, Ohio, in 1872 at age of 16 when Byron Wood, whom she later married, also became a Christian... married in December, 1876, she had three daughters; living is Mrs. Keif Foltz, Yakima, Wash., whose son, Clyde D. Foltz, is pastor at Baytown, Tex. . . . Mr. Wood moved to Deer Lodge in 1887, the family following the next year; he died in 1908 . . . Mrs. Wood participated in 1951 Woman's Day program at Deer Lodge, which was later repeated.

Mrs. Wood

* * *

JOHN WILLIAM WHITWORTH, layman of the La Junta, Colo., church, has spent all but three years since 1921 constructing fine furniture . . . working with two sons, John W. Jr. (a Disciple minister) and Virgil E., chancel furniture which harmonizes with the architecture is designed for churches of various religious bodies . . . Christian churches with such furniture include Sheridan, Wyo., Brighton, Pueblo Broadway, Alamosa, Fort Collins and Fort Morgan, Colo.; Fremont, Nebr.; Colby and Lyons, Kan.; also the Marshall Bible College building of Phillips University . . . native of Chapel Hill, Mo., he was baptized in Missouri River; an elder and active Christian educational leader in various churches, including Beatrice, Nebr., and Rocky Ford, Colo. . . . in 1920, he went to Garnett, Kan., where he met and married Josephine Cook; in addition to the two sons, they have a daughter, Mrs. Bernell Tatro, Oklahoma City.

* * *

WARD RUSSELL, Lexington, Ky., held longest rural ministry for Disciples in Kentucky with South Elkhorn Church, Fayette County, 1922-1951 . . . Texas-born on Easter, April 13, 1873, received A.B., A.M., and B.D. degrees from Transylvania and The College of the Bible; also studied at Kentucky U. and Chicago U.; in 1922, founded Aleph Theta Ze, honorary theological fraternity . . . in 1906 married Laura Carter; father of one son, Augustus Ward Russell . . . also served churches as pastor in Lexington, Trenton, Bourbon and Clark Counties, Ky.; Florence, Colo.; Athens, Fort Worth Boulevard, and Bartlett, Texas . . . taught at The College of the Bible, 1922-26; lyceum lecturer; traveled in Europe in 1905; author of two books; was "mayor" at Trenton, master of a Masonic Lodge, and during World War I edited Todd County, Ky., newspaper; hobby is writing acrostic poems on names of friends.

Mr. Russell

—BELL RINGER

WORLD CALL

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Religious Liberty in Colombia

ANOTHER Presbyterian church in the South American republic of Colombia suffered from attack on March 20, according to a statement issued by the Board of Foreign Missions of the Presbyterian Church in the U. S. A. The church was stoned by children said to have been led by three Roman Catholic priests. The affair was "the culmination of a systematic anti-Protestant campaign." On the very day of the attack in Ibague, the government radio at Bogota broadcast a letter demanding that all "Protestant propaganda" be halted. It charged that Protestants were "disturbing public order" and that their activities were "injurious to the Roman Catholic community" and "disgracing Colombia." It would seem to us that any disgrace to Colombia might be traced to another source, in view of the fact that two days before the Ibague stoning, Roman priests broadcast anti-Protestant propaganda through loudspeakers from the towers of all churches. Other circumstances make it clear that the popular outburst had clerical guidance. Notice of the incident has been given to the United States Ambassador to Colombia, according to the statement issued in New York by the Presbyterian board.

We are sure that Catholics in the United States would not endorse the attitude of the official representatives of their church in Colombia, even though the hierarchy in this country is on record as condemning Protestant missions in Latin America. Even so, our Catholic friends have an obligation, we believe, to stand for religious liberty in all countries and not just where they feel they suffer unjustified restrictions.

Making Sin Pay

NEWSPAPER columnist Robert Ruark spoke for thousands when he recently expressed complete lack of sympathy with the antics of these much publicized ex-Communists who "hit the mourner's bench" with "maudlin repentance"—*and make it pay.*

Commenting on the confessions of one of these "reformed sinners," Mr. Ruark notes that a current venture will net him from $150,000 to $200,000. He refuses to regard this "back-slid Communist" as a hero or martyr "just because he quit the party when party-quitting seemed to be a pretty expedient business."

Most of those who have at some time fallen for the communist line and later repudiated it are doubtless people of integrity. But if normal, they shrink from cashing in on their experience. It is not of these that Mr. Ruark writes when he regrets that what may be "a necessary job of high-flown stool-pigeoning" brings a man "the profits of the pure for a belated confession that he used to be a well-adjusted snake."

Evidence throwing light on communist subversion will gain readier acceptance if it is not tied in with get-rich-quick schemes of the recently reformed. Somehow, we could never throw up our editorial hat over the old-time itinerant evangelist whose stock-in-trade was a recital of "how bad I used to be" but for whom that recital was proving far more lucrative than any job he had held in all his previous life. The same goes for professional ex-Commies.

Expressing Common Convictions

WHEN the National Council of Churches was formed, some feared that it might be too large and unwieldy. While such fears are understandable, we do not believe they have been justified by experience. The need for the Council's divisions to pass their actions on to the general board for approval does slow up the process. That does not necessarily mean that action is blocked. Review and criticism by a second group often strengthens a proposal, removing flaws and ultimately putting the force of the total organization back of the action.

In a recent meeting the general board acted on such varied issues as narcotics, ethical standards in government, missions and unity, technical assistance and displaced persons. It delayed for one meeting action on a racial resolution. The Council is doing a good job as an instrument through which the churches seek to bring our common Christian insights and convictions to bear upon the problems of the day. Should unwieldy machinery ever get in the way, Christian conviction will find another way of expressing itself. We hope and believe that the general board will perform its functions with such wisdom and dispatch that this will never be necessary.

Unity at the "Grass Roots"

IN the February issue of WORLD CALL there appeared a news item concerning the coming of Roy L. Thorp to the newly created position of Director of Stewardship for the Disciples of Christ. At the close of the paragraph there followed an editorial note, inserted as we went to press. This postscript reported that fire had just destroyed the sanctuary of First Christian Church, Centralia, Illinois, where Mr. Thorp was rounding out an 18-year ministry.

Mr. Thorp is now in the midst of his new work in Indianapolis headquarters. His major concern is for the cultivation of Christian stewardship among the people of the churches. However, there is another deep concern which has marked Mr. Thorp's ministry through the years and which was greatly strengthened by experiences associated with the tragic Centralia fire in January. That concern is for the unity of the church.

TOO frequently today, we think of unity in terms of world assemblies and conferences and as having to do solely with the faith and doctrine of the church. Even when we conceive of unity in terms of a world fellowship in which we seek to do something about the needs of brethren of other religious communions, as in the Week of Compassion, our hand of help is usually extended to people across the seas. The experience of Mr. Thorp, however, and of the people of his church has caused them to see and feel and know the warming glow of unity at the "grass roots." And here is how it happened:

The sanctuary of the Centralia church was destroyed by fire at two o'clock the morning of January 3. Even during the fire, the pastor of First Baptist Church offered its facilities for the church board meeting that night and for any subsequent meetings. The church board met, though the pastor was in the hospital as a result of an injury received during the fire. The members of the board were discouraged over their loss, estimated at $175,000. The sanctuary was gone and the insurance would no more than cover the $55,000 indebtedness on the new educational building dedicated less than two years before. The outlook was not a happy one.

AS steps ahead were being considered in this atmosphere of gloom, three visitors interrupted the meeting. They were the pastor and two laymen from the First Methodist Church board which had also been in session. The minister brought this word of greeting:

"We are all brothers. Your trouble is our trouble and your need is our need. Our church wants to offer every assistance and we hereby present you, as the beginning of your rebuilding fund, our check for one thousand dollars."

Thus the first contribution for a new sanctuary came from a sister church. The action so stirred the board members that they proceeded at once and in a new spirit with plans for rebuilding.

This simple expression of Christian unity at the local level swept the community. Within a few days contributions ranging from a few dollars to $400 came from First Presbyterian Church, First Baptist, the Christian Scientists, Fairview Methodist, New Bethel Baptist (a small Negro congregation) and from Temple Solomon, Jewish. Some aid came from Disciple churches in the state, but the first response was from churches of other communions.

WE would suggest that this strong and beautiful expression of Christian unity does more than reflect the generous and unselfish spirit of Christians and Jews in this Illinois town. It does all that but it also indicates something of the spirit of Mr. Thorp's own ministry through eighteen years. As pastor of the Centralia congregation, he had carried on his ministry in such a way as to make it easy for another minister to say, *"We are all brothers . . . your trouble is our trouble."* That this is true is further made clear by the following words from a sermon of Mr. Thorp to his own people:

"We have pled for Christian unity but have regretted the great denominational differences. We have not agreed with some of the doctrines and practices of some of these churches, and we have thought we could give a good scriptural argument to prove our position. But how can you argue with a thing like this? When churches of other faiths and race, some of whom do not affiliate with interchurch organizations, voluntarily express their Christian brotherhood and give their financial aid, we can only thank them and the One God whom we all worship. Perhaps we are nearer together than we have thought; and it may be that God will lead us toward unity as we work together in meeting the needs of humanity."

To which we say, *"Amen, and Amen."*

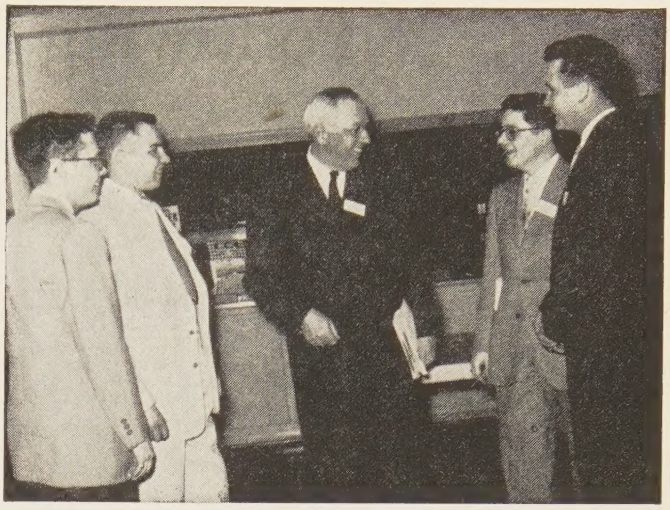
Locating Council Headquarters

THE Ohio Council of Churches is seeking from ministers of ten states expressions of preference as to the location of the central offices of the National Council of Churches. In Minnesota questionnaires were sent recently to 1,000 ministers of churches cooperating with the Minnesota Council. Of 555 replying, 527 favored a midwest location, 24 favored New York City and four gave no preference. Of course, a poll of New York ministers would probably favor a location in that city. A chief argument for a midwest location is that the Council should be located near the center of population and of church membership. Dr. Edwin Dahlberg, Baptist pastor in St. Louis, is chairman of a committee on the selection of headquarters. Expressions of preference are being forwarded to him. The International Convention of Disciples of Christ is on record as favoring a midwest location. We suspect that such a location would be favored by an overwhelming majority of the members of the Council's cooperating church bodies.

Young Men Look at the Ministry

College of the Bible Conducts Pilot Experiment in Recruitment

By H. L. SMITH*



Professor George Moore (center), College of the Bible, Lexington, Kentucky, talks with a group of the students who attended the conference on the ministry held at the College.

THE College of the Bible at Lexington, Kentucky, recently concluded its first conference on the ministry, conducted in cooperation with the Board of Higher Education as a pilot experiment in ministerial recruitment among young men in the junior and senior years of college. Representatives of other Disciple seminaries were present as leaders to contribute their services to the conference and to observe and evaluate it.

Forty Students Attend

More than forty top quality young men from colleges within a radius of some three hundred miles from Lexington attended the sessions which began on the evening of Friday, March 21, and concluded Sunday noon, March 23. These men were brought face to face with such problems as the kind of world in which we live, what the responsibilities of a committed Christian are, what the church can do, and the kind of minister the present world requires.

Students from nine states and representing twenty-one colleges were in attendance.

Dr. Emory Ross, of New York, spoke on "The Crisis of Our Age." The conference was then divided into six small discussion groups under the leadership of a seminary faculty member, a minister and a seminary student, for the purpose of discussing the implications of the content of the address.

Dr. Frank G. Dickey, dean of the University of Kentucky, brought an address on "The Christian and His Vocation" which was followed by discussion in the smaller groups.

A panel discussion on "The Role of the Minister in the Modern World" was held in which there was discussion by the conference as a whole.

Dr. C. E. Lemmon, Columbia, Missouri, brought the final formal address on "The Christian Ministry" in which the call of the ministry was sounded.

The conference attended the morning worship service at Central Christian Church on Sunday. Prior to the service a period of general discussion of the reactions of the members of the conference was held. The conference adjourned following dinner.

Interest was high and intense and it is not unlikely that, as a result of this and other such conferences, many exceptionally well-qualified young men will come into the Disciple ministry.

It is too early to evaluate the results. No decisions were asked for during the conference. Decisions made during a period when group pressure may be great do not always last, and the planners of the conference have faith that cool and mature thinking will result in decisions on the part of several members of the conference at a later date. This faith is a result of the experience of other religious bodies in similar conferences, most notably the American Baptists.

There was a generally favorable reaction coming from the students at the conference. While it will be some time before any accounting of decisions for the ministry can be made, there was a better understanding of what constitutes a call to the ministry and the qualities, capacities and disciplines required of the minister. Also for the first time, in some instances at least, these young people saw what the committed Christian's attitude and responsibility are, regardless of his vocational activity. Perhaps the conference would have value if for no other reason than this last reaction.

Other Conferences to be Held

Out of the experience at The College of the Bible, the Board of Higher Education of Disciples of Christ, in cooperation with the seminaries, will plan two or three such conferences each year.

A different type of conference on the ministry will be held by the Board in July, to which will be invited persons concerned with the recruitment and training of the ministry. This conference will deal with the strategy of recruitment and the integration of graduate and undergraduate training. Answers to these problems must be found to assure the Disciples of Christ competent leaders for the realization of the long range program.

*Dr. Smith is president of the Board of Higher Education of Disciples of Christ.

Following Up the Call

Results of The Call to United Christian Youth Action Are Showing Up All Across the Continent As Young People Carry Through on Commitment

By RUSSELL F. HARRISON*

IT has been several months since Youth Week, 1952. We all remember hearing and reading about the Call to United Christian Youth Action. Hundreds of Christian youth worked hard to get ready for Youth Week, which was observed from January 27 to February 3. Over thirty young people, twelve of whom were Disciples of Christ, agreed to take time out from school to serve for several months on a subsistence basis in order that aid might be given to local communities.

Are the results of Youth Week and the Call beginning to show in our towns? If we are looking for the spectacular, then we may not find any results of the Call. If, on the other hand, we look into the lives of a few young people and check up to see what they are doing, we may be agreeably surprised.

In an Iowa Town

There is a town in Iowa, for example. A Christian Youth Fellowship group there began to look around to see what could be done by their own young people who had signed the commitment card and made themselves a part of the Call. In addition to community projects their CYF made arrangements to visit and sing in one of the local hospitals.

In another state the young people sat down with their minister and asked for an opportunity to witness to their faith in a more tangible way. The minister carried their concern to the church board; a needed service project in relationship to the church was given to the young people.

When young people sign a commitment card and take seriously such a theme as "United . . . Committed . . . in Christ," they are not content to observe Youth Week and then forget what happened. The statement of one girl typifies the spirit of our young people. She said, "At first I was willing to give myself to the Call. Now, the Call has become a part of my life."

The Call is More Than a Project

This Call to United Christian Youth Action has proved itself to be more than a specific project—dated, planned for and completed. It is something that has happened to the lives of our youth, and it will take many years for anyone to evaluate fairly or adequately just what has taken place in our churches.

Knowing what to look for may help us to discover what is going on in our town as a result of the Call.

First, we might look in on our own youth group and see what they are doing. We might ask them if they have taken on any projects since Youth Week.

Second, we can find out if the youth from various churches in our community are undertaking some cooperative activities or projects as a part of their Christian witness in a united way.

Third, we can talk with the minister of our church and other churches to see what we may discover that otherwise we may have missed.

Fourth, we can ask our youth teachers and sponsors in the church about what has been and is being done by our young people to carry forward some of the dreams and intentions of the Call.

There are three areas in which youth are receiving guidance and help for a follow-up program to the Call. These are Evangelism, Community Service and World Christian Citizenship.

—RNS Photo

Teen-agers from several Protestant churches in New Brunswick, N. J., who participated in a week-end work camp project of the United Christian Youth Movement enter the Y. M. C.A. where they lived when not working at the renovation of a nearby chapel. During the weekend, they scrubbed the chapel floor and attached hymn book racks to its pews, set up a worship center at one end of the big hall, and cleaned up the chapel's basement Sunday school room. This work camp became a model for similar projects throughout the country.

*Mr. Harrison is national director of youth work in the department of religious education of The United Christian Missionary Society.

United Christian Youth Action is being felt through the evangelistic outreach of youth as a result of the Call. The project known as "The United Christian Youth Mission" provides a means of witnessing for Christ by Christian youth in the whole community. The primary focus is on discovering all young people not now related to the church and coordinating the efforts of youth and their adult leaders to bring these young people to Christ.

Weeks of preparation bring about a census, a mass meeting, personal calling, evangelistic preaching of the highest type, and an intensified program for youth in every church. Hard work, prayer, working in the public schools—these go hand in hand with careful planning, cooperative effort, and the spirit of good will which grows in a community where committed Christian youth are following up the Call with evangelism.

Every effort is made to discover the deepest Christian motivation for this evangelistic impact on the community. It begins, continues, and is ever concerned with the lives of individual young people. It is not a "hip-hip-hooray campaign," but is a deeply Christian witness centered in the bringing of unchurched youth to Christ and then providing a youth program that will help them to continue growing in his way.

Ending with Action

The Call to United Christian Youth Action begins with a call and ends with action. Working the muscles as well as the mind and heart is all a part of the follow-up on the Call. Week-end work camping is a second project being seen in many communities across the nation. It is simply this: Christians working together on a task that needs doing. A quick glance into a number of communities would bring to light week-end work camping projects such as these:

1. Repairing and redecorating a church.
2. Rebinding worn hymn books.
3. Building a recreation room in a church which can be used by a community.
4. Cleaning up a vacant lot and making of it a playground.
5. Helping build a teen-age center where young people can meet for fellowship and recreation.
6. Providing recreational facilities and some supervision of the program in a neighborhood where this is needed.
7. Giving aid to institutions such as hospitals, orphanages, old folks' homes.
8. Organizing for emergency aid in times of disaster.
9. Barnraising.
10. Beautifying community parks, helping with planting of trees, flowers, shrubs, and building of outdoor fireplaces, picnic benches, ball field, etc.
11. Clearing swamps, and spraying to rid area of flies and mosquitoes.

Young people, as a part of their commitment through the Call, are seeking to make their witness known by "getting their hands dirty" in addition to taking Christ to others through evangelism.

We may ask, "What can young people do to become world citizens?" If we were to present this question to one of these Christian young people, he would tell us about an idea or plan which youth are calling "Open House to the World." To understand what this is it is necessary to know why youth are including this particular phase of Christian living in their follow-up of the Call.

In various communities across the country young people are planning an "Open House to the World" because they believe these things:

1. Every child of God is entitled to an opportunity to achieve the abundant life which Jesus came to give.
2. World friendship must begin in the local community.
3. A Christian and the church can do something about world brotherhood and peace.
4. As Christians they must accept their responsibilities as citizens of their own community and of the world.

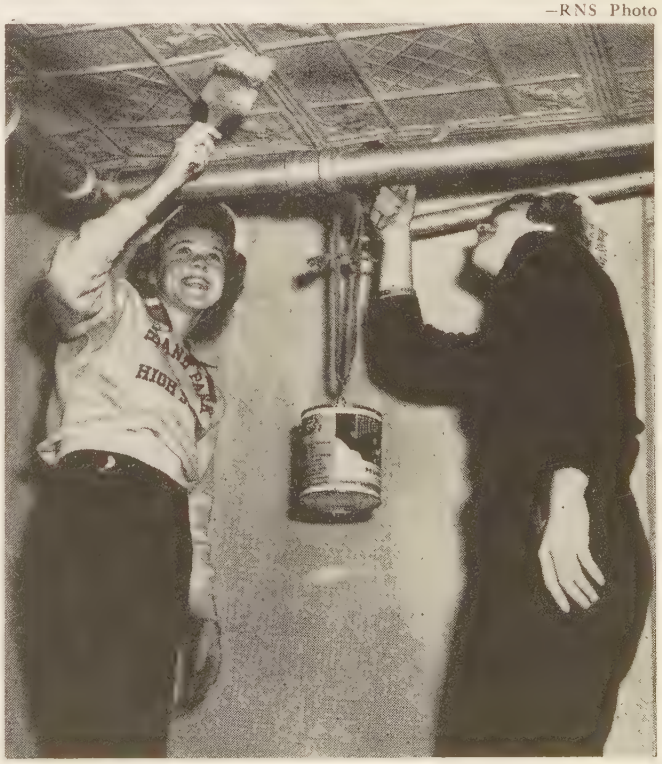
So "Open House to the World" lays before the eyes and upon the consciences of young people the needs of people in their own community and around the world.

Accent on Understanding

What is it? It is a weekend, beginning on Friday evening and closing Sunday evening. On this weekend there is everything from an international sing, to the actual drafting of a world charter for Christian youth. One session that is being used in some communities carries the interesting title "Let's Face Facts in Our Town." Under the title of "People on Parade" the young people seek to build understanding of other peoples and to create a spirit of good will and brotherhood in their community.

Young people are ready to move. When they are given a challenge and see the direction, they are among the most able Christians in any community. The Call to United Christian Youth Action has helped many youth of this day to find a place of committed service in communities large and small across the nation.

Two girls who took part in the New Brunswick work camp project paint the basement Sunday school room of the chapel. —RNS Photo



We'd Like To Do It All Over Again

Two Veteran Missionaries to Africa Look Back to the High Hour of Their Life Commitment—and Then at the Intervening Years

By DR. and MRS. ERNEST B. PEARSON*

Dr. Pearson

Mrs. Pearson

WITH the knowledge that our days as active missionaries are soon to end, there comes the wish that by some sort of legerdemain or transmigration we might be permitted to start all over again and, with the memories of years gone by to guide us, begin another tour of duty in Congo.

We think we could do a better job next time. Up to now we can not quite subscribe to the proposition advanced by one of our younger colleagues recently that folks who have been on the mission field for fifteen years are already out of date and should be retired. Experience still is a pretty efficient teacher, and few can hope in even more than fifteen years to penetrate the recesses of the African's mind and so begin to "think black." Until we know something of what the African is thinking about this confusingly wonderful world in which he finds himself, and about us who come to help interpret it for him, our proffered help may only add to his confusion and our good intentions return to plague us.

To anyone with a pinch of the pioneering spirit those early days in Congo are something to live over again in memory.

Death Comes to a Chief

Soon after our arrival at Monieka in 1918, old Lonjataka died. He had been a fearless warrior in his day. Men had died from the thrust of his spear, and slaves ministered to his every wish. For years he was a hunted and feared fugitive until his proud spirit bowed to the edicts of the government and he became a fairly peaceable chief of his tribe. We saw him often as he came with a few trusty followers to talk with one of our older colleagues about some of the problems of his people. In the heat of the day he always was clothed in civilized dignity—long, heavy overcoat and sun helmet—but if he called in the cool of the evening he stepped out proud and free in loincloth and skins, his body glistening with the red camwood powder of his ancestors.

When death came to the old man his body lay in state in one of his lowly huts. The wailing of his many wives, huddled about his body, went on day and night. From villages far and near folks came to pay him honor. A sham battle was in progress when we went out to the funeral, but to one young missionary it seemed all too real and she stood in terror as the line of battle surged our way. She was sure that their spears were meant for her rather than for the spirits of the late chief's enemies. There was a false rumor that a slave was to be killed and buried with his master. But the next day the Christian wife of one of Lonjataka's former slaves stood up in the midst of the funeral crowd to tell them the story of a King of Love in whom she had come to believe and whom she wanted them to know also. Today, where Lonjataka's houses stood Monieka's hospital now stands, and the story of a King of Love is still told to those who come for treatment.

When we went to join the Mission at Mondombe years ago, we found Mr. and Mrs. E. R. Moon and Miss Goldie Ruth Wells living in a mud-walled, dirt-floored, thatch-roofed house at the back of the station while the first permanent house was being built. We moved right into this new house before it was finished; the others soon joined us. It was a real compartment house—a residence for two-and-a-half families, office, storehouse and schoolhouse. Our first operation was done on the ground floor which then was only mother earth. Mrs. Moon was doing the medical work when we arrived, and we found her dressing the wounds of a couple of men badly mauled by a leopard. In those days travel into the back country was on foot, or in a sedan chair carried by native bearers.

Twenty Years Bring Changes

We visited Mondombe again a couple of years ago. It had been almost twenty years since we had seen it. What a change! Missionaries now live in brick houses, and so do native helpers. We saw the fine school, church and hospital. We climbed into their panel body truck and, with Miss Hattie Mitchell at the wheel, drove out to visit a regional school. Miss Buena Stober took us out to see a rural dispensary and we were back on the station before nightfall—in the old days we wouldn't yet have arrived at our destination.

Africa isn't quite so "dark" today as it was when first we walked her forest paths. The light of a new day is beginning to illuminate not only her great urban centers (Leopoldville now has a native population of nearly two hundred thousand) but also the villages of her jungles and hills. Passable roads connect Congo's principal cities and penetrate remote places. Air lines crisscross this great land, and swift planes bring Europe and America ever nearer. The eyes of the world are on the Belgian Congo today, for her natural resources are coveted by more than one nation.

*Dr. and Mrs. Pearson are retiring after some twenty years of service in the Belgian Congo with The United Christian Missionary Society.

Her people are our chief concern. They are the true wealth of this splendid colony. Wisely, the government is working for their development, believing that as these people rise in the scale of civilization so will Congo prosper and endure. The direction of the development of these dependent and underprivileged peoples is a challenge to all of us.

The government is moving to give them knowledge and skills, in schools and workshops. A state educational system provides the setup for determining vocational training. Congo's young men are railway engineers and river steamer captains. They are medical assistants, typists, bank and postal clerks, masons, carpenters and shopkeepers. They do clerical work in government offices and act as judges in native tribunals. From the capital at Leopoldville they broadcast daily in French and in their own languages. They are a vital part, an evolving part, of Congo's swift changes.

We of the church who have lived in Congo also believe in the Congolese. If he is given opportunity and guidance, we know he can assimilate much of the knowledge and many of the skills offered him, but we are convinced that knowledge and skills alone will not save the African nor prepare him for wholesome living. Willy-nilly, he is a partaker of our civilization's ills as well as its blessings. From the bewildering array of things which entice him, and the information and opportunities with which he is confronted, he must somehow sort out and lay hold of those which are of real benefit to him as he takes his rightful place in today's world.

Need of an Enduring Faith

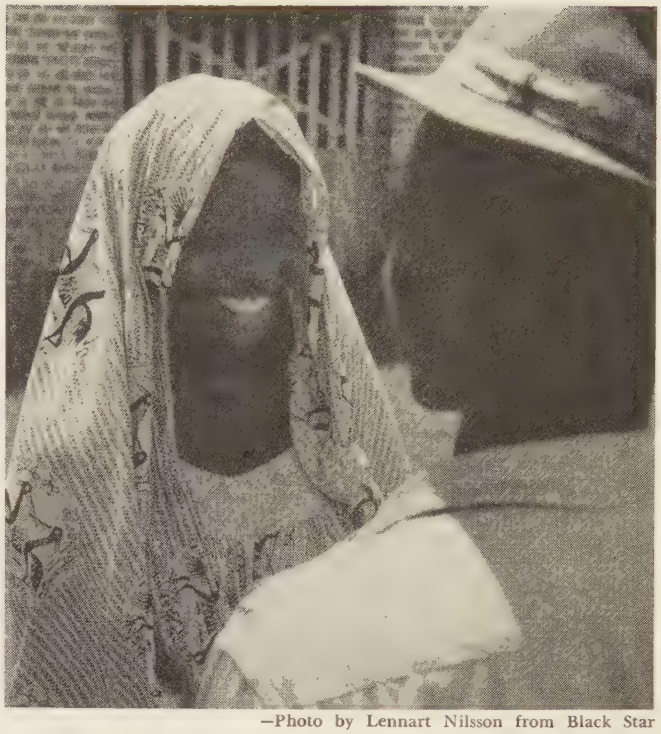
Even as you and I, he must come to know God and Jesus Christ. He must find an enduring faith and he must learn to practice the basic principles of Christlike living without which no individual or nation, whatever the color of the skin, can hope to endure. That has proven a difficult assignment for some of his supposedly more enlightened brothers.

Recently it was our privilege to be a part of several Youth Meets in Southern California. These young people came together each weekend to learn something of the outreach of the church in its ministry to the peoples of this and other lands. As we talked with them and listened to their intelligent questionings, we dared to dream that through some of them, somehow, we might some day live and work again in Congo.

If any of them should decide to make that land the scene of their life's work, they will be much better prepared to aid the African than we were. Our schools and the church will see to that. Whatever knowledge and skill they possess will find a use out there—and they will long for other skills which they do not have. How often has the doctor wished that he knew how to coax to life a balky automobile motor! And what to do when he found the floor flooded with oil from the diesel motor of the electric light plant! They didn't teach these things in medical school in our day.

As we were leaving, our Congo friends pleaded, "Send us preachers, men who can preach the Word to us. We need the inspiration of preaching."

Out in the back country villages they said, "Send us doctors to give us strong medicine so that our wives may bear children. We want more children."



—Photo by Lennart Nilsson from Black Star

Typical of the many adjustments which Africa is making today is the scene above with a man and woman meeting on terms of friendly equality. As Africa moves out into the light, the African woman is becoming a co-worker instead of a chattel.

"We've got to have a school," said the native delegates to our conference. But there was no missionary available to start a school.

Each of us who serve in Congo need constantly to remind ourselves that to knowledge must be added patience and then, more patience. (If only we could hurry this business up a bit!) Patience with the perversities of our Congo friends. Patience with the foibles of our fellow missionaries. All of them but us are a bit "peculiar." (Perhaps it's the climate.)

As the poet has said:

> "To dwell above with the saints we love
> will be grace and glory!
> But to live below with the saints we know
> is quite a different story."

"And add to your patience, love." All that is done must be permeated by love; love for both the lovable and the unloved. But, given all this, we would still say to those who are deciding what they wish to do with life, "Young man, marry the girl and take her to Congo if you would really live."

And as for the church, let it not fail to supply those whom it sends with the tools of their craft, and to nurture and sustain them by prayer and abiding, personal interest. We must be workers together for God.

The African today is moving out into the light. What he decides to take for himself, as he looks about him in this marvelous world of today, depends largely upon the guidance that is available to him. His choice will affect not him alone but us as well. Grant that he seek first the Kingdom of God and His righteousness, when all these things shall be added unto him.

WORLD CALL

A New School Begins to Make its Mark

By J. EDWARD MOSELEY

—Photo by Carroll Seghers II from Black Star

Mrs. Robert Nelson, missionary to Jamaica, teaches a group of boys at Christian College, Lawrence Tavern, the way to do stencil paintings. This is an extracurricular activity.

DURING its first six years of operation Christian College at Lawrence Tavern, Jamaica, has laid a good foundation for a more advanced educational program in the future and has increased its enrollment tenfold. This report was made last winter by the acting principal, S. R. Sandiford, in the absence of C. A. Robertson, the school's principal, who was then on educational leave in the United States. Mr. Robertson returned to Jamaica in January, 1952.

Christian College opened in 1946 under the sponsorship of The United Christian Missionary Society and the Association of Christian Churches in Jamaica. That first year there were only five pupils. Classes were held in the Oberlin Christian Church. In the 1951-52 school year fifty-two students are enrolled with a teaching staff of six persons.

Buildings at Christian College now include Canada Hall, a two-story classroom building, and Ward Hall, a three-story girls' dormitory which also houses the dining hall, library, staff apartments and a student common or social room. The old mission house at Lawrence Tavern has been improved and enlarged to accommodate the boys' dormitory. These buildings suffered damage in the 1951 hurricane, but most of the damage has been repaired and the school has continued to function, in spite of handicaps.

Principal C. A. Robertson (center) and two young students at Christian College examine a domestic science class display.

Photo by Robert Nelson

The usual high school subjects are taught at Christian College, which is a secondary school and not a "college" as the term is understood in the United States. However, plans are being made to offer more advanced studies and to give the students more thorough training in agriculture, poultry raising, animal husbandry, domestic science and commercial subjects. Boys and girls attending the school come mostly from rural areas where they have limited opportunities for education and very little practical preparation for earning a living. One of the aims of the school is the establishment of a sound work program for students.

In his report Mr. Sandiford pointed out that emphasis is laid upon daily devotions. Study of the Scriptures is included in the curriculum at Christian College. Special noon services are held each Wednesday when visitors are brought in to speak on the Christian approach to a life calling.

"Our ultimate purpose in the school," explained Mr. Sandiford, "is the development of that type of character which will insure a healthy and happy home life; that will lend dignity to any kind of legitimate labor; that will bring to bear upon life the diligence, industry, honesty and humility prompted by loyal obedience to Christ, and which are the most potent factors in the making of worthy citizenship."

Christian College is beginning to realize its aims. Several former students have passed the examinations for college entrance and are now studying in schools in Jamaica and the United States. Some of the Jamaican churches are feeling the effects of a better-trained lay leadership, and young people are showing that they can secure better employment by using skills developed at Christian College. In six short years this mission school of the Disciples of Christ is beginning to make its mark.

Our Family Loves the Church

By MRS. CLARENCE HAMILTON

The accompanying article is the first in a series on the Christian Family which will be written for WORLD CALL by Mrs. C. H. Hamilton, of Oberlin, Ohio, former Disciples of Christ missionary to China, and author of several books and pamphlets on Christian family life.

This article will be of especial interest both to members of Christian Women's Fellowship groups and in connection with the observance of Christian Family Week, May 4-11. The theme of the 1952 Christian Family Week is "Brotherhood Begins at Home." A statement drawn up by the National Council's Joint Department of Family Life points to this theme as "both a challenge and an opportunity to strengthen the homes of America." Mrs. Hamilton's articles will be an undergirding of this theme.

ARE you a stranger here?" I asked, after greeting the pleasant-faced woman who had sat beside me during the service one Sunday morning early in September.

"Not here in the church," she replied smiling, "but this is the first time we have been in Oberlin."

She introduced her husband, and her two sons, who were about ten and twelve years of age, as I walked with them across the tree-shaded campus to the Inn where they were staying.

"Last summer," she said, continuing the conversation, "we were faced with a dilemma. My husband's work requires him to travel three or four months of the year. We could travel with him or stay at home, which meant the boys wouldn't see their father all summer long. We knew traveling wouldn't be easy but we decided to give it a trial. We were with him six weeks last summer and this is our eighth week this year. We're seldom in one town more than a day or two."

"You have surely seen a large part of these United States," I said.

"Yes, and much more than the geography. Our sons had a perfect record for attendance at our church school in Marysville, so we promised they should attend somewhere every Sunday we were away from home.

"We have been in all kinds of churches. One Sunday we worshipped in a wonderful church made almost entirely of glass. You looked right up into the heavens through the branches of great trees. Another time it was in a thick-walled adobe building, cool and shady inside to make you forget the blinding sun of a treeless plain. Once we sat in a New England meeting-house designed by Christopher Wren, and once in a chunky block structure that looked more like a library or government building.

You Will Always See a Church

"The variety of churches throughout our country is truly amazing. And I've come to think, taking the country as a whole, that the church is the most universal feature of American life. In crossroads villages you won't see the dime store or the movie theater, but you will almost always see a church. Often the first sign of the town you are approaching is a church steeple rising above the obscuring trees, or a cross gleaming far up in the sun.

"Our family loves the church. I mean the spirit you find in churches everywhere you go, the feeling of relatedness you have to the people you sit beside, whether they are Mexicans or movie actors, college professors or senators. It's like belonging to the same family. You are glad to see each other. You wish each other well. You are helped to live better because you have worshipped together. It has been a growing revelation to me of the universality of the spirit of God in a great diversity of settings."

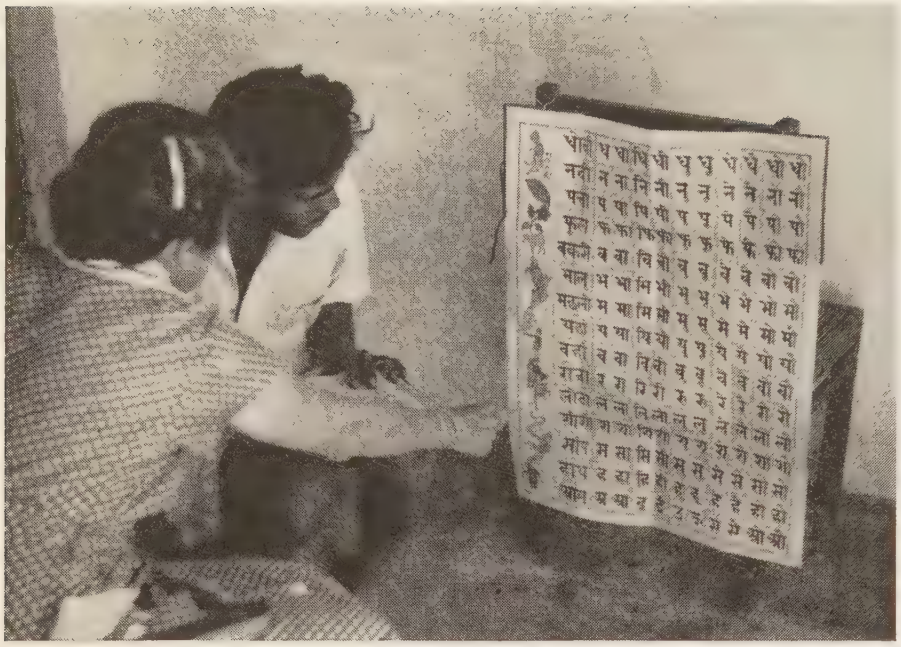
"For our youngsters," she added, "it has been a good experience too. They have learned that wherever they are if they go to a church they can find friendly people who are glad to see them. This will be very valuable to them when they leave home and must depend upon themselves. None of us will ever feel like strangers in a church no matter where we are."

As I walked home I thought over some of the things I had heard. All over this country, groups of people large and small gather for the worship of God. True, we think of God in different ways. In different ways we try to worship him. Some seem to need a soaring architecture, elaborate rituals, choirs and ceremonies. Some need only a bare room for shared silence. But in all is a seeking, an impulse toward the Divine, to be forgiven and cleansed, to be inspired to nobler living, not for our own sakes alone but for the sake of all mankind.

Truly the profoundest of all human wants and the most universal is the want of God. There may be great diversity among us, but in Infinite love there is room for all.

> Some seek a Father in the heavens above,
> Some ask a human image to adore,
> Some crave a spirit vast as life and love,—
> Within thy mansion we have all and more.

Children learn this by experience, not by words. One or two visits to a church with different ways or of differing races, during vacations or on excursions away from home, will impress them with the oneness of all Christians. They will see the differences first; but when they have seen many differences, these will cease to be important, and the children will learn that everywhere is God, the Father of us all. So the ecumenical spirit will grow naturally with the growing experience of our youth.



Ghurao Learns to Read

By MRS. MIRIAM TERRY*

PHOTOS BY WILLIAM HALL

Ghurao, about twenty, married, with two small children, a Christian for more than five years, is the *dhobi* or general helper around the mission house in Mungeli, India. Here Mrs. Terry, making use of the Laubach chart, begins teaching Ghurao how to read.

IT may be while Ghurao is waiting for the charcoal-filled iron to heat, or the tea water to boil, or almost any other time when he is free that you will find him reading the Bible. Just eight months ago he could not read the simplest primer.

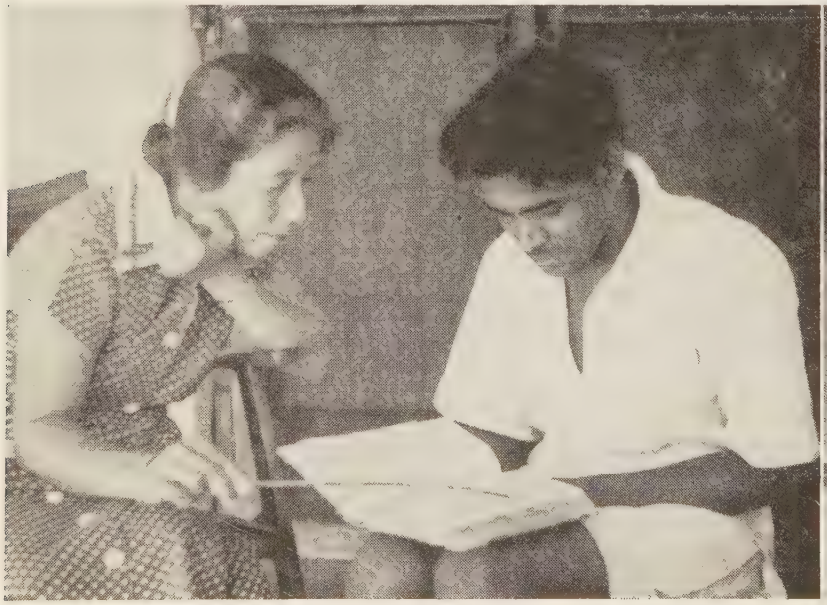
Ghurao is a young man of about twenty. He is married and has two children. A Christian for about five years, he is the *dhobi* or general helper around the mission house at Mungeli. His wife can read and I wanted him to be able to read before his children grew much older. Also I was eager for him to be able to read his Bible and the words of the hymns sung at church.

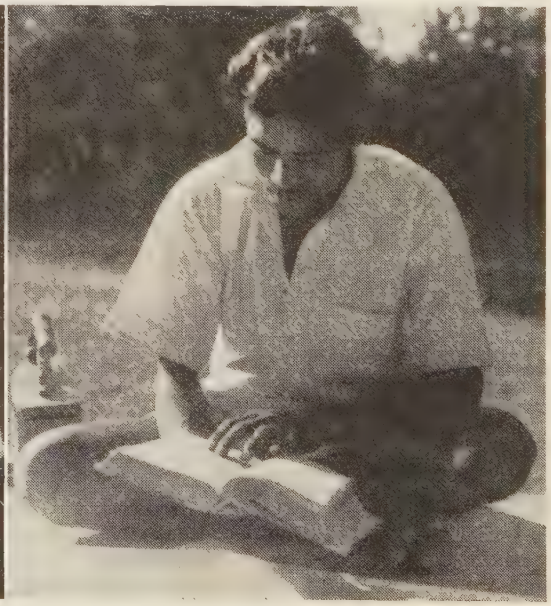
Each night that I have been at home with no visitors or special task at hand, Ghurao has come in quietly and we have had a lesson. He has enjoyed the lessons because they have given him a feeling of achievement and confidence as well as the realization that he is learning new things.

I have enjoyed teaching Ghurao because he studies so hard and comes back each time ready and anxious for another lesson. Never before in teaching adults have I found such eagerness to go on learning more than has been assigned. We have sometimes read until

*Mrs. Terry is a missionary to India with The United Christian Missionary Society.

Left, Mrs. Terry continues with Ghurao's lessons. He enjoyed learning and she enjoyed teaching. Never before in teaching adults had she found such eagerness to go on learning more. Right, while waiting for the charcoal iron to heat or the water to boil for tea, Ghurao practices his reading. Other books have been given him, but he likes best to read the Bible.





ten o'clock without knowing it was so late.

I shall always remember the look of real joy on the face of Ghurao's young wife when one evening she said to me, "We are so grateful that Ghurao can read. You have no idea how much it means to us."

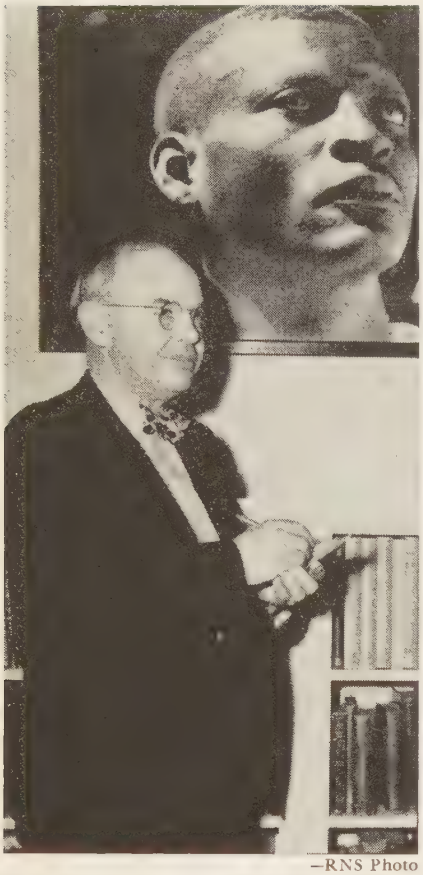
Now Ghurao takes part in the morning devotions, reading with much more expression than I had thought possible with such difficult material. We have morning prayers each day for the Bible women and evangelists who come to the mission bungalow to plan their day's work. Ghurao, as a house servant, is not officially a member of this group, but he and several of the other household helpers take part in the devotions because they are interested.

Since Ghurao started reading the New Testament which we keep in the kitchen, the night watchman also has been reading again. The cook too reads whenever he is free.

Often, this is how we do our best work—teaching the people, one by one.

The mission house cook (in white turban) helps Ghurao with his writing lesson. Since Ghurao has learned to read, the cook and the night watchman too spend more of their spare time in reading the copy of the New Testament, now kept in the mission kitchen.

Eight months ago Ghurao could not read a word. Now he reads his Bible with remarkable expression and understanding as he joins others of the mission staff in their morning devotions. Here he is shown seated, at the center, facing the camera, as he joins in the reading with the group of evangelists and Bible women who meet daily at the mission house with Mrs. Terry (right).



—RNS Photo

Dr. Ross (above) carries the chief responsibility for the arrangements of the June conference on African Affairs.

Africa Joins the World

At the North American Assembly on African Affairs To Be Held in Springfield, Ohio, in June, Africans, Europeans and North Americans Will Face Together the Relation of the Church to the Whole of African Life.

By EMORY ROSS*

IT is the fate of Africa to be the last continent to "join the world." It is joining in the period of greatest material and moral conflict which the earth as a whole has known. Africa's joining occurs when its one hundred and fifty million people form the largest primary society still in existence. That primal society has to join up in some fashion with what the West, making estimate of itself, calls the world's most advanced society.

The joining process in view of these four factors is unprecedented. There are no full and tested formulae for it. There are some partial charts. There is considerable experiential material in West-East relationships of the past century.

But much of the West-East experience is not directly applicable to the West's and Africa's relations because of the four factors mentioned and others as well. Adaptation and experiment are required, with wisdom and courage.

Confidence Is Necessary

Above all other requirements, though, is confidence. Not confidence in methods and means; they must be found by experience. But confidence in objectives, confidence in the goal toward which Africa and the West are going, confidence that they can go together.

This confidence in objectives can come only from faith. Faith by both Westerners and Africans in themselves and in one another; faith in something outside all of us that ties us all together, and together enables us to live and work and experiment and try and fail and try again together for the confident objectives we believe in. Only so can the most primary and the most "advanced" societies of our day, or any day, really join, work and advance together.

Christian Faith Shared

Now the greatest faith most widely shared thus far between Africa and the West is the Christian faith. With due caution regarding statistics, it may be considered that there are some twenty-one million professed Christians in Africa south of the Sahara. That is believed to be a somewhat larger body of Christians than is to be found in all the rest of the so-called non-Christian world put together. (I use "so-called" here not in doubt that certain parts of the world are non-Christian, but rather that any parts are Christian.)

The appeal of the Christian gospel in Africa has been greater; it has caused greater change, and called forth greater response and loyalty than has any other element introduced from the West in the past century.

But this is also true: that the failure of great masses of professed Christians in the West and in Africa to live their Christianity in the many relationships of life; the separation in the West between the spiritual and the "secular" (a term and a separation which traditional Africa, with the wholeness and oneness of the spiritual and the material always found in an animistic,

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communal society, simply cannot understand); the separation in the West between religion and life—all this is creating in many Africans confusion, doubt, frustration, fear and even hate.

All of this threatens the future of all Africa and of all Africa's relations with the West. If communism or secularism or other Godless -isms win Africa in the end, it will be because Christians have failed in the simple, practical living of the religion which Jesus taught. For to Africans Christianity is in many respects the natural and fulfilling religion of their future. If only Christianity is lived by its followers, there is a good chance that Africans will become its followers too.

Christian Living Must Be Improved

The first requirement, therefore, in the West's thinking and relationships with Africa is for a great many Christians simply to improve their living of their Christianity day by day wherever they are. They must realize that it makes no difference where they are. For in today's fluid and intercommunicating world, good deeds travel through querying minds and questing souls almost with the speed of light. The bad deeds travel with that speed too, or even faster, but they give no light. The more and better the good deeds are, the lighter becomes the world. Let no person think that this is imagery, imagination, implausible "do-gooding." It is a basic human fact.

The greatest single and visible problem between the West and Africa is probably that related to color. It is not that color is the root of every problem. The roots of the many problems are spiritual, cultural, economic, political, national, military, educational—the whole range, indeed, of human problems. But "color" colors them all, often violently, for this reason: that in Africa practically all the colonial peoples are colored and practically all the colonial rulers are white. The segregated and disadvantaged are colored; the segregators and advantaged are principally white. In the face of that, no amount of white talking will convince hosts of Africans that color in itself is not a reason for their colonial status. Indeed, there are those who feel that it is practically the only reason.

Races Must Meet, Confer

One of the steps required anywhere to establish confidence across color lines is for white and colored to meet, confer, discuss, match ideas, put forward thoughts, defend and modify or abandon them, work out agreements, and in every way treat one another as accepted and rational human beings. Simple? So one might think. But how rarely done in and concerning Africa!

From June 16 to 25 this year, that effort is to be made in a small group experiment. After months of preparation by a hundred or more people, between three hundred and four hundred persons will gather at Wittenberg College in Springfield, Ohio, committed to facing the racial, economic and political changes in Africa south of the Sahara, and the relation of the Christian church and mission to them. That group will have characteristics rare if not unprecedented in other gatherings.

Facing the Whole of Life

First, it will be the church's attempt to spend even ten days together in facing the whole of life as it is faced by one hundred and fifty million primal people who are being forced to join the most "advanced" society man has evolved.

Second, its evangelical Christian approach will seek to be to the *whole* of African life, the Christian expansion and fulfillment of the wholeness of primitive, animistic, communal society which the Hebrew children and their pagan neighbors and the forebears of all of us have shared generations ago, and out of which the West has now "advanced" to its present turmoil and near-destruction through the progressive separation of religion from life, of "spiritual" from "secular."

Third, it will include forty or fifty Africans from many parts of Africa sharing in full equality with Europeans and North Americans the responsibility for presentations, discussions, any formulations which may be attempted, and subsequent actions. It will also include efforts to examine and utilize West-East experiences of the past century, for light and guidance in the world's relations with Africa. Both of these elements are unprecedented.

Fourth, it will not seek to outline any great new policy or program for the Christian movement in Africa. That can *only* be done by the Christian church and mission in Africa; perhaps indeed, to start with, only in and for different parts of Africa.

Central Aim of Conference

Fifth, its central aim has two closely-linked parts. The first objective is, within its small group of three or four hundred diverse people representing elements of nearly the *whole* of African life and problems, to see the whole situation afresh, with clear eyes, realistically, honestly, with willingness to face all that may be revealed. Thus it hopes to gain a new vision and an ever deeper spiritual comprehension of the changing Africa of today and the West's relationship to it.

The second objective is to share, in the next year or two, in ways that may prove acceptable and igniting, the small group's added vision and comprehension with thousands of Christians and others in Africa and elsewhere—Christians in business, in government, in missions, in education, in all vocations. Thus great sections of the Christian community, in Africa and out, may find aid to see more clearly the accomplishments, the weaknesses, and the great need and potentials of the Christian gospel and the Christian practice in and concerning all Africa and African life.

Christianity both in the West and in Africa has been the greatest power for change in Africa in the past century. For the future, in its preaching and in its practice, it alone can assure Christian Community in Africa, and a community of cooperative and contributory relations of highest value between Africa and the new world it is eager to join.

The Power of God in Paraguay

By FRED HUGHES*

Above, a group of people baptized in the First Church, Asuncion, in October, 1951.

JUST eleven years ago in Asuncion, Paraguay, a small but beautiful Evangelical church was dedicated by the Disciples of Christ. On the day of its dedication there were two hundred people present, most of them members of the Roman Catholic church. The next Sunday when regular services of worship started, there were just thirteen seated in this church that can take care of two hundred. At that time there were no members apart from the missionaries themselves.

A Church Built on Faith

To build a church building without a congregation was a new departure in missionary enterprise. This was a church built on faith. We of the Mission in Asuncion were quite sure that if we only had a church in which the gospel of Christ could be preached and taught, people would be attracted to it. Hotels and business houses are built on faith; why not the business of our Lord?

That church that housed thirteen people on the first Sunday now has a membership of over seventy. And the Sunday school which started with thirteen has now passed the one hundred mark. The growth is slow but sure.

One man, Sr. Honorato Allen Gomez, was the best friend we had in the days when we were laying the foundations for Colegio Internacional, the Disciples of Christ school established in Asuncion in 1917. He was on the job when a survey was being made prior to the opening of the school. On more than one occasion he has come to our rescue when we found ourselves in a tight corner. And now after thirty years, Sr. Honorato Allen Gomez has become a member of our church.

This little church is missionary to the core. Through the Women's Missionary Council the gospel has been carried into the uttermost parts of the world. Three years ago the church sent twenty-five dollars in United States currency to Mexico to help put a roof on a church building there. Last year it sent over sixty dollars for relief in Japan and received in reply a gracious letter from the workers there. This year we have sent more than forty dollars to wind-stricken Jamaica.

There is still another chapter to the story. This eleven-year-old congregation is now a mother church. Last fall the Second Church of Christ in Asuncion was dedicated. It stands with a parsonage in another part of the city on three thousand square meters of land now owned by the church. The building itself will seat one hundred and twenty people. Practically all of this was accomplished with money raised on the field. At the dedication of the Second Church there were one hundred and fifty people present, and on the first night of regular services forty people attended.

Looking Toward the Future

Moreover, the First Church is not unmindful of the future. We are going to need ministers to fill our pulpits. In March two of the young men of the church entered the Union Theological Seminary in Buenos Aires to begin their training for the ministry. The church has joyfully undertaken to support them through this training period. Some time ago an offering was taken for that purpose which netted enough to keep one of these boys in the Seminary for six months.

An eleven-year-old church that can build its membership up to over seventy and its Sunday school to over one hundred; that can interest itself financially in three different countries; that, while in its youth can become a mother church and can send two young men into the ministry, is evidence that the gospel of Christ is "the power of God for salvation to every one who has faith."

*Mr. Hughes is a missionary to Paraguay with The United Christian Missionary Society.

A Global Responsibility

Sixty-nine Million Refugees Are Still Awaiting Their Opportunity for New Homes and New Hope

By THOMAS EMMETT JONES*

THE average man is easily moved to pity and often into action when disaster strikes his fellowmen. It would seem, however, that one qualification must be made when we use the word "disaster." It must be sudden. Sudden disasters, such as the flooding of the Po River valley in Italy last year bring forth a response from people in every corner of the globe. When tragedy strikes, people are moved to help their suffering brothers.

However, in the case of another disaster, one so great that it is incomparable with any other in our time, the suffering has been drawn out over a period of years and has failed to arouse the peoples of the world to the necessary action for solving the problem. This tragedy is the situation of the refugees in the world today.

During the past twenty-five years an estimated fifty million people have been uprooted in China. In Germany and Austria, the number of people who have been driven from their homes with little more than they could carry reaches twelve million; in central and southern Europe, one and a quarter million. In Palestine from six hundred to eight hundred and fifty thousand Arab refugees live in tent camps, while Israel has had to absorb comparable numbers of Jewish refugees. The partition of India necessitated the movement of ten million people, two million of whom still live in camps. The Korean conflict is forcing almost five million people into what seems like unending movement, as they try to dodge the full-scale war that is being waged in their tiny country. Can so many millions of individuals facing untold hardships, poverty and misery, go unnoticed by the world? The facts show that this mass disaster is going almost unnoticed by the great majority of people.

True, much has been done by various organizations to try and alleviate this problem; millions of dollars have been spent and a small proportion of the seventy-one million people have been helped to find new homes and new hope, but what of the sixty-nine million who remain?

The real difficulty in any consideration of this whole situation lies in the fact that too many people believe that the problem can be solved by a few voluntary organizations applying their resources to it, by a few churches collecting clothes and food, and by a few individuals and organizations donating money. I do not mean to underestimate the wonderful work that has been and is still being done by organizations and concerned individuals. I do want, however, to point out that the time has come to stop talking in terms of small groups and millions of dollars and to start talking in terms of governments and billions of dollars. This is the only hope for the solving of the problem. It is a global responsibility.

Disciples of Christ, through the Week of Compassion, are supporting on a subsistence basis four young people working in Europe under the direction of the World Council of Churches. Stokely B. (Jimmy) Gribble (top, left) is working in Greece; Mr. and Mrs. Thomas Hanna (above, right) in France, and Thomas Emmett (Ted) Jones (bottom, left) in Germany. The selection of these four young people was assigned to the department of social welfare of The United Christian Missionary Society.

This problem of displaced persons affects each one of us no matter who we are or where we live. For instance, take the situation in Germany.

Western Germany, slightly larger than the state of Wyoming, had a population at the end of World War II of about thirty-six million. The signing of the Potsdam Agreement in August, 1945, increased this population figure by twelve to fourteen million. With a major part of her housing destroyed and her industry brought almost to a standstill, Western Germany was in a very poor position to support her original thirty-six million, not to mention the taking on of twelve to fourteen million new inhabitants.

*Mr. Jones, a former student at the Disciples Divinity House in Chicago, is working for a year with a Protestant pastor in Schleswig, Germany.

WORLD CALL

Until almost a year after the currency reform of June, 1948, the situation was one of unbelievable suffering, poverty and misery. Since that time, there has been some progress made. But today there is still almost no area in the whole of Western Germany without a housing and employment problem, especially in the northern states of Schleswig-Holstein and Niedersaxon where thousands upon thousands of people are still being forced to live in camps and other types of sub-standard housing without work of any description.

Spiritual Damage

The physical damage done to the people who must endure these conditions year in and year out is immeasurable. But the spiritual and mental agony they must endure is even more destructive. It is at this point that the problem reaches out to affect us. For it is the members of this group of homeless, hopeless ones who become supporters of the SRP *(Sozialistischen Reichspartei,* or the Remer party) which is pushing with a force that should not be overlooked for the return of the Nazi type of government. It is this group that makes up the BHE, or Refugee party, that every day is gaining more and more power. If Germany's place in world politics affects us, then we must realize that we have a responsibility to these people.

"An Appeal to the Nations" issued from Geneva, Switzerland, on December 5, 1951, by the voluntary organizations working on this problem states: "Only the awakened conscience of mankind can bring to an end this tragic situation. It is with a sense of urgency that we appeal to the peoples of all nations to aid both governments and voluntary organizations so to serve these homeless peoples that, together, we may create a world nearer to the will of God."

As the mother watches, a welfare worker in Germany tries a pair of shoes on a child in one of the many refugee camps. —WCC Photo

Book Chat
By C.E. Lemmon

LESLIE D. Weatherhead, famous pastor of the City Temple, London, has written a large volume on the subject *Psychology, Religion, and Healing,* which is a product of his lifelong interest in these fields. He wrote his doctor's thesis on this subject, is a certified lecturer on psychology in Britain, and has for many years conducted a psychological clinic in collaboration with psychiatrists and doctors in his church. He was a recent lecturer at Yale University on the Lyman Beecher Lectureship on preaching.

The new book is a synthesis of his various writings on these themes. He lays the groundwork for his discussion in a section where he deals with the healing methods of Jesus and the early church. He also treats of earlier methods of healing through psychology. He traces the modern methods of spiritual healing and describes various healing cults. He outlines the work of such psychological leaders as Freud, Adler, Jung and McDougall. He asks, "Do these modern psychological methods of healing need religion?" and answers in the affirmative. He also asks, "Do modern religious methods of healing need psychology?" and his answer here, too, is in the affirmative.

The chief value of this work is in its complete coverage of a vast field of activity in healing through psychology and religion. Its fault, if any, is that, inasmuch as the work is a synthesis of a lifelong interest, much of the material is old to those who are well-read in the field and is, therefore, repetitious. But to have done all this scholarly research and at the same time to have served as one of the leading pulpit preachers of the day is a remarkable achievement.

MOST any garden variety preacher or teacher would say that secularism is an enemy of the Christian faith. Therefore there is nothing startling in the title of the latest book by Georgia Harkness, *The Modern Rival of Christian Faith,* and her assertion that this rival is secularism. The key to the importance of the book rests in the subtitle, "An Analysis of Secularism." It is a three-part thesis. She examines the contrasting secularism and Christianity in the first part, and describes, as rival secular faiths, scientism, humanism, nationalism, racism, fascism, capitalism and communism in the second part. Her criticisms of these secular forces are not all negative, for she has a chapter on the theme, "What Is Right with Modern Life," pointing out some of the virtues of secularism—something that many blanket critics fail to do. The last third of the book is a constructive analysis of possible avenues of Christian redemption through teaching, the spiritualizing of secular work, the reorganization of the inner life, and the firm assertion of our Christian hope.

LUELLA Knott's *Keys To Christian Living* is a rather superficial book that will, however, prove useful to many Christian workers because of the simplicity of its outline and the clarity of its discussions. She mentions six keys—the key of faith, of Scripture, of prayer, of obedience, of consecration and of suffering.

(*Continued on page* 40)

Foreign students from (left to right) India, Greece, Burma and the Philippines, in national costume, sing together.

Adventuring in Friendship

Thirty Thousand Foreign Students, World Leaders of Tomorrow, Are Living in American Communities Today

By J. BENJAMIN SCHMOKER*

TODAY there are over thirty thousand overseas students from one hundred and twenty-one different nations of the world applying themselves to their studies in twelve hundred American colleges and universities. They are highly selected. Over sixty-five per cent of the total number adhere to the Christian faith. They are students, all of them, and students are in search of truth.

The majority will return to their homelands as the leaders and teachers of their people. They will carry back our science and our technology. They will apply their learned skills to economic and social needs. But science and technology will not guarantee the peace of the world. If Christian America makes only the contribution of the technical "know-how," then misery, want, disease, fear and violent death will continue to be our lot.

The world looks for spiritual leadership. The rebirth of spiritual leadership will have to come from youth, but its spark will be nurtured by the elders who belong to the aristocracy of those who care. The program of the international exchange of students is an all out effort of our government in its campaign for truth. Its ultimate success is the responsibility of every citizen.

Among the thirty thousand foreign students is a Moslem. He has been with us for three years. Before he came he decided to select and read some books about us, in order that he might better understand our motives, aspirations and behavior.

"Do you know the first book I read?" he asked. "It was the New Testament. I was coming to Christian America and I wanted to understand the principles that served as your guides. I am not sorry I read it, but I cannot help wondering how many Americans have read it."

Forty-one years ago Andrew Carnegie, Cleveland Dodge, William Sloan, John R. Mott and others founded the Committee on Friendly Relations among Foreign Students. It was to be a national service agency charged with the responsibility of a distinctive Christian service to all foreign students coming to the United States. It was to alert, stimulate and guide the interest of American citizens in these students to the end that there might be established a fellowship that would strengthen the will of the people to do that which was universally good. It was to serve all per-

*Mr. Schmoker is general secretary of the Committee on Friendly Relations among Foreign Students.

sons without regard to creed, color, race or nationality. Above all, it was to respect the dignity and the worth of human personality. It was to be supported by the church and by individual Americans who believe that God works through his own.

Today there is a sense of urgency in the work of this committee such as has never been felt before. The numbers of students coming to us increase year by year. There are many new nations in the world, and the ideology that will guide their destiny is in the process of formation.

World leaders of tomorrow are on our doorsteps, passing our homes, our churches, our institutions every day of the week. Our doors must be opened so that the highest and best in our Christian culture can be shared. Our hearts and minds must be open to receive that which is highest and best in their experience. Peace will not come to us by the roar of bombers in the air. Peace can come only through the brotherhood of persons.

These unofficial ambassadors are in our communities. The immediate need is for us to get together and dedicate ourselves to this mission of establishing friendships that will reach across national barriers.

The first step is to become personally concerned ourselves. Then our church as a group should be concerned. The third step is to find others in the community who are concerned. The fourth step is to bring together a representative group of concerned people in the community and then, with the Committee on Friendly Relations, map out a program which will enable us to integrate these students into the social life of the group.

Tested Procedures Available

There are known and tested procedures to follow in this adventure in friendship. The initial contact, the way the contact should be made, the establishment of rapport, all of this is professional knowledge which the committee is ready to share. Once the initial contact is made and the student has that sense of confidence that comes from experiences in our homes and with our families, the broader and educational aspects follow. We can supplement the science and the technology of formal education with planned experience in human values.

The process becomes a two-way sharing. We give and we also receive. We are teachers and are also taught. It serves us too as a re-education in and a re-evaluation of so many things in our American way of life that we have taken for granted.

How much do we really want peace? There is wealth and power in this nation and there is also spiritual strength. The wealth and the material power are found in the natural resources. The spiritual resources are found and expressed in us. They will be expressed and released only as we are willing as persons to release them.

In a bewildered and disintegrating world it is our responsibility to demonstrate the cohesive power of friendly understanding in our relations with these young people from foreign lands who have come to study in America.

UNDAUNTED by a 238 to 162 defeat in the House on March 4, supporters of Universal Military Training, led by Rep. Carl Vinson (D., Ga.), chairman of the House Military Affairs Committee and long-time proponent of U. M. T., have announced that a substitute measure will be brought up again later in the session. This move is said to have the blessing of Speaker Rayburn and of Senator McFarland (D., N. M.), chairman of the Senate committe on U. M. T. The vote on March 4 was on a proposal to send the bill back to the committee. Since recommittal was strongly opposed by U. M. T. supporters, the vote to recommit was tantamount to defeat of the measure.

THE question naturally arises, Why was U.M.T. defeated? Why have supporters of peacetime universal military conscription failed to achieve their goal in thirty-five years of effort, despite the dangerous world situation and the constant reiteration of the military forces that such legislation is necessary?

Many answers might be given, but a few will suffice.

First, conscription *is contrary to American tradition.* The ancestors of millions of present-day Americans fled from Europe to escape conscription, and their descendants do not propose to submit to it here. American fathers and mothers who are not pacifists and who accept selective service in wartime as a necessary evil strongly oppose a program that puts every boy in uniform at eighteen and keeps him in the reserve (and thus subject to military call) until he is twenty-six.

Educators see our present educational system disrupted, and the education of youth passing more and more into the control of the military forces.

Organized labor has had long and bitter experience with the use of the military, especially the national guard, in industrial disputes and does not want to see the military shaping the thinking of generations of oncoming Americans.

Farmer organizations oppose it because taking boys off the farm and giving them technical training means the end of the family farm.

Churches oppose it because they are unwilling to turn the training of the minds of American youth over to military leaders.

Many who believe in conscription oppose the present plan because they do not believe it would accomplish the end sought. The one end it would achieve is military control of the nation's manpower.

A BREAKDOWN of the vote of the House on March 4 shows that the strongest opposition came from the Middle West. Eleven Midwestern states—Ohio, Indiana, Michigan, Minnesota, Illinois, Iowa, Kansas, Oklahoma, South Dakota, North Dakota and Wyoming—cast overwhelming majorities against it. Pennsylvania, Maine and Vermont also opposed it. Among Southern states, Alabama, Arkansas, Florida, Georgia, Louisiana, Maryland, South Carolina, Tennessee and Texas gave majorities in support of U. M. T., while Mississippi, North Carolina and Virginia voted with the opposition.

Chicago, Adventure in Cooperation

By GAINES M. COOK*

THE 1952 International Convention of Disciples of Christ will be held at Medinah Temple, Chicago, May 19-23. Disciples have long been looking forward to this convention because of several unique features which may not be repeated in a decade.

Why a Spring Convention?

The constitution of the International Convention of Disciples of Christ makes no provision for a fixed date for assembly. General custom has largely followed the precedent established by the first convention in October, 1849. However, a few spring conventions have been held with good results.

This year the dates May 19-23 were chosen to conform to the fixed constitutional dates of the American Baptist Convention. When the actions of separate conventions (Baptist and Disciple) pointed to the desirability of holding simultaneous conventions, Disciple dates were found to be more flexible than those of the Baptists. Hence, in the spirit of Christian fellowship and consideration, the Disciples have planned to hold their convention on Baptist dates.

Aside from this matter of practical accommodation there are other good reasons for a spring convention. It is a beautiful season of the year for travel. As we near the close of the missionary year the convention will give real impetus to renewed interest in completing the year's work. The dates are post-Easter and prevacation, hence a relatively free time in church life. Holding the convention in the spring will leave the fall of 1952 free for uninterrupted attention to the local church program.

Why Meet with the Baptists?

For a number of years a commission of thirty, composed of fifteen American Baptists and fifteen Disciples of Christ appointed by their respective conventions, has been meeting to study Baptist-Disciple relations and to promote better understanding and fellowship between these two great American Christian bodies.

For the record here, it should be stated that the Chicago meetings are simultaneous conventions, not a joint convention. Each convention will hold its own normal program. However, there will be three great sessions together. These will be held on Tuesday, Wednesday and Thursday evenings, May 20, 21 and 22, at the International Amphitheatre, where all sessions of the Baptist Convention will be held.

On Tuesday evening Dr. Edwin Pruden and Dr. Hampton Adams, past-presidents of the American Baptist Convention and the International Convention of Disciples of Christ respectively, will each "confess his faith." Each speaker will interpret to the other communion his basic reasons for being a Baptist or a Disciple. President Kenneth Latourette, of the Baptists, will preside.

On Wednesday evening Dr. Walter W. Van Kirk, beloved prophet of a Christian world order, member of the staff of the National Council of the Churches of Christ in the U.S.A., will address both conventions in joint session on "Christianity in the Present World Crisis." President Marvin O. Sansbury, of the Disciples, will preside.

On Thursday evening a joint communion service will be held. We are following the Baptist practice of accepting the invitation of a local Baptist congregation, the First Baptist Church of Evanston, Illinois, whose pastor, Gene Bartlett, will preside. We anticipate a communion service with an attendance of fifteen thousand filling the International Amphitheatre. The Chicago Festival Choir (Disciple) will furnish the musical setting. R. Melvyn Thompson, New Castle, Indiana, will be the communion director.

Convention headquarters for both Baptists and Disciples will be at the Sherman Hotel. Boards of missions, education, pensions, benevolence, etc., for both bodies will be housed in the same hotels.

Why Chicago?

Chicago was host to the International Convention in 1893. Our second metropolis is long overdue for a convention of the Disciples of Christ.

Chicago is perhaps the only city in America which

Michigan Avenue, Chicago, with the Art Institute at right.

—Kaufmann & Fabry Photo

*Dr. Cook is executive secretary of the International Convention of Disciples of Christ.

could adequately house both great conventions. This city is well-located geographically for both American Baptists and Disciples of Christ. It is one of the world's greatest railroad centers, and it can be reached within a few hours by plane from any part of the United States or Canada.

The welcome of the city is assured. The Chicago Convention Bureau, the hotels, the management of great auditoriums, the Chicago Church Federation with its interesting and colorful program, and the churches of the Disciples of Christ, all unite in extending a hearty welcome.

We have no desire to advertise counter attractions, and yet it is inevitable that the great city itself holds a fascination for millions of people in our country. Perhaps the fact that Chicago is more often host to commercial, professional and political conventions will make our coming even more significant.

Distances in Chicago are great, but transportation facilities are good. Accommodations will be a bit more expensive than in smaller cities, but the convention itself is shorter. Wise planning in advance will help the individual to set up a "Chicago budget" which should not be burdensome.

What Is Our Theme?

The Program Committee has used unusual insight in selecting "Brotherhood Unlimited" as the theme for 1952. Cincinnati, 1949—"A Century of Cooperation"; Oklahoma City, 1950—"Beyond Cooperation to Brotherhood in Christ." Chicago takes the next step, "Brotherhood Unlimited." This theme should extend in at least three directions.

First, there are no limits to the brotherhood which Disciples of Christ should express within their own household of faith.

Second, this year Disciples desire especially to express "Brotherhood Unlimited" toward the American Baptists. The latter have made an invaluable contribution to the Protestant life of the world in their emphasis on freedom, evangelism, missions and a regenerate church membership.

Third, the theme has relevance for our missionary outreach. The implications of the Great Commission are "Brotherhood Unlimited." As Disciples of Christ gather in this convention they pledge their devotion to an expanding program of missions which knows no limits of geography, nation or culture.

Will We Meet Our Missionaries?

Three missionary hours have been arranged as follows: Tuesday morning, 8:00-9:00; Thursday afternoon, 2:00-3:00; Friday afternoon, 2:00-3:00. Active missionaries home on furlough, retired missionaries, and missionary candidates will be presented with personal messages. One of the highlights of the convention will be an address by Donald West, executive secretary in the division of foreign missions of The United Christian Missionary Society, who will have just returned from a six months' tour of mission fields in the Orient.

What About the Morning Lectures?

The International Convention is fortunate this year in securing Dr. Howard Elmo Short, professor of church history at the College of the Bible, Lexington, Kentucky, for the four morning lectures. He will deal in a popular manner with the general theme, "Doctrine and Thought Among the Disciples of Christ." There is a romance to the story he tells. Surely no convention of the Disciples of Christ would be complete without a restatement of our basic beliefs.

This will be Dr. Short's first appearance on an International Convention program. He has been widely heard in state conventions, ministers' institutes and other gatherings of Disciples throughout the nation. He is one of five representatives of the Disciples appointed to the Conference on Faith and Order in Lund, Sweden, in August 1952.

The Committee on Recommendations will hold its

first meeting on Monday morning and will be in parallel sessions with the convention as it meets from day to day. Its task is to consider all reports and resolutions; and having thoroughly discussed each item of business, it will make its recommendations to the general assembly.

Business sessions of the convention are not formal or rubber-stamp affairs. They deal with vital issues and the business of the Kingdom of God, as related both to the organizational life of the Disciples and to the Christian world in general. Elections of persons to fill the many responsible posts in the International Convention and in affiliated agencies will be held at the business sessions.

A panorama of the total task of the Disciples will be presented in workshops, addresses and other features prepared to make lasting impressions.

What of the Disciple Program?

One of the reasons for holding an annual assembly of the International Convention is that a goodly number of churches and their leaders may be mobilized for tasks which Christians urgently need to perform. This year the long range program of the Disciples of Christ will be the very heart of the convention program.

The five major emphases launched in the Area Assemblies will be highlighted on different days of this convention. These emphases are Christian Evangelism, Christian Education, Christian Stewardship, Christian Missions and the Christian Ministry. A symposium each day will place succinct emphasis on one phase of the long range program.

Workshops on Monday, May 19, beginning at 10:00 A.M. are being arranged for the following: children's leaders, intermediate leaders, youth leaders, adult leaders, student world leaders, Christian Women's Fellowship, Christian Men's Fellowship and ministers. These workshops will consider the application of the long range program to the groups named.

In addition, workshops for the Historical Society, the urban church, and church architecture are planned. The latter two will include a tour of famous churches in Greater Chicago.

What would the convention be without great preaching? This year all the sermons will be related to long range program objectives.

The Program Committee, with D. Wright Lunsford of Wichita, Kansas, chairman, has faced the necessity of streamlining this convention in order to keep within the five days and still have joint sessions with the American Baptists. Meal functions have been reduced, partly because of cost and also because of time limitations. The Ministers' Breakfast with Umphrey Lee, president of Southern Methodist University, will be held at the Sheraton Hotel, Thursday morning, May 22.

Where Will the Sessions Be Held?

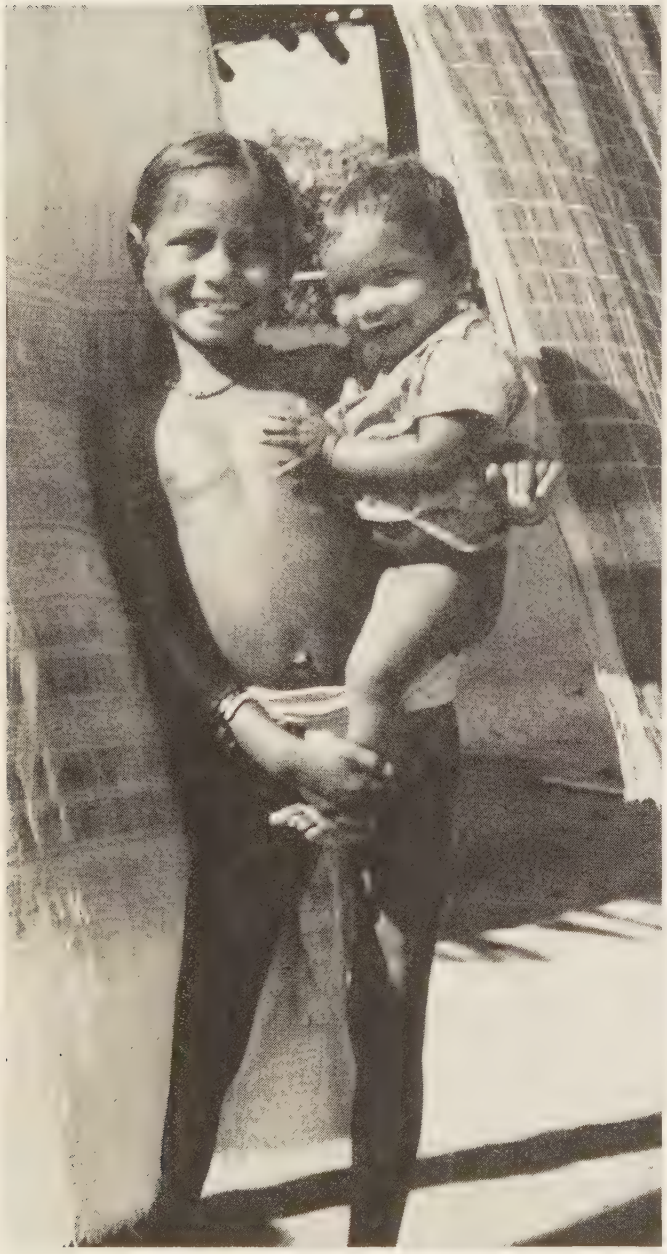
The sessions of the International Convention of Disciples of Christ will be held at Medinah Temple, 600 North Wabash. This is within a mile of the Loop hotels. Joint sessions with the Baptists will be at the International Amphitheater, about seven miles southwest of the Loop. Workshops will be held in downtown hotels and other convenient locations.

What About the Last Session?

A service of recognition and dedication is planned for the final night, Friday, May 23, at Medinah Temple. The first vice-president of the convention, Mrs. James D. Wyker, will preside. Dr. A. Dale Fiers, president of The United Christian Missionary Society, will bring the address. Rosa Page Welch, nationally known Disciple soprano, will direct the music.

Recognition will be given through groupings on a huge platform to all branches of Disciple service. Honor will be paid to those who are retiring from service. Welcome and pledges of loyalty will be made to incoming servants in the ministry, the mission and the secretariat. This will be truly a service of dedication for Disciples of Christ as they move forward.

—Kaufmann & Fabry Photo



A little Indian girl at Marypur in West Orissa holds her brother. The children are framed by a sari which is hung from the edge of the roof to dry. Photo by Donald F. West.

Cooperative Advance to Orissa State Is Launched in India

IN a major decision, the Annual Convention of Disciples of Christ at Jabalpur, India, last February voted to cooperate with the missionary program of the British Baptists in the State of Orissa. This action involves sacrificial gifts from limited funds on the part of both missionaries and nationals of the Disciples in India. There is, however, strong faith that the additional support necessary to sustain this new outreach will be forthcoming from the United States and Canada.

Since April 1, 1952, Mr. and Mrs. L. Franklin White, Disciple missionaries, have been stationed at Sambalpur, Orissa, where the Hirakud Dam for irrigation and power is being built by the government.

This decision of the India Convention came after tentative approval was given to the new outreach by the board of trustees of The United Christian Missionary Society on September 20, 1951.

A team of Disciples—William D. Hall, Donald A. McGavran, Samuel M. Masih, and L. Franklin White—carefully surveyed this region beyond the area where the India Mission of Disciples has been at work for many years. The British Baptists operate a flourishing but understaffed mission to the Gara people in the West Utkal and Khond Hill areas of Orissa. This state is in the enlarged *Madhya Pradesh,* present name for the Central Provinces where the Disciple Mission serves.

A joint committee of Disciples and British Baptist mission representatives met last August in Bilaspur to study ways and means of advancing this new cooperative work in Orissa. It was agreed unanimously that any funds initially made available by the India Mission of Disciples should be spent to strengthen this growing evangelistic, educational and medical work in the West Utkal and Khond Hill areas of Orissa.

AT the recent Jabalpur Convention, William D. Hall, Disciple missionary, reported on a three-months tour that he made among churches of the Baptists in West Utkal. This area extends in West Orissa for one hundred miles, north to south, and for seventy-five miles, east to west. Bolangir, the one Baptist mission station, is near the center of the area.

Ninety Per Cent of Garas Not Converted

About sixty village churches, forming a community of about ten thousand Christians, were scattered over this large area. These converts had come mainly from one caste group, the Garas. "The extent of the evangelistic opportunity is indicated," said Mr. Hall, "by the fact that over ninety per cent of the Garas in the area are still to be converted." Most of the converts of neighboring missions come from the Garas.

Each of these village congregations includes from twelve to eighty families. The one with eighty families, which Mr. Hall visited, had no full-time pastor. The primary school headmaster is also responsible for the church.

To develop these sixty churches and to continue evangelizing, the British Baptists have a mission staff

Bruce Henry, a Baptist evangelistic missionary in charge of work among six thousand village Christians in the Khond Hills, interviews a candidate for baptism.

—Photo by Wm. D. Hall

of only two families and one single woman, all residing at Bolangir. They are assisted by consecrated, native pastors. Some partially trained preachers also double as primary school teachers.

Great Need for Education

Indeed, Christian primary education has been emphasized in the West Utkal area where there is much illiteracy. Many villages have primary schools, but there is only one grammar or middle school. There is no high school. "Because of caste background," Mr. Hall observed that it was "very hard for the Christians to get into government high schools."

The British Baptist Mission does not list medical needs as most essential since government hospitals and dispensaries are used as much as possible. So the Gara Christians are not without medical care even though the Mission has not been able to provide more adequate medical services. Mr. Hall reported seeing "appalling medical needs and unenlightened practices."

The India Mission of Disciples, in voting to extend its missionary outreach in cooperation with the British Baptists, realized that it meant stretching meager funds from work heretofore carried on. But the Disciple Mission sensed, in Mr. Hall's words, "that, in the long run, the tightening of the belt, the re-organizing of resources may do more good than harm."

"If this cooperative effort proves itself," Mr. Hall declared, "India is going to have a place in our churches at home that it has not had for years, and all the help won't be going into Orissa, either."

Thus does the India Mission keep pace with the ecumenical advance by Younger Churches of other lands.

—Photo by Wm. D. Hall

While on a tour of the Bargarh district of Orissa, Baptist-Disciple cooperation developed realistically! The English Land Rover of Baptist Ken Weller was hitched to the American Jeep of Disciple Bill Hall. Working together, they pulled the heavy trailer which had mired down in sand.

Bethany College
Bethany, West Virginia

CHRISTIAN Living Emphasis Week, held on the Bethany College campus in February, was participated in by a team of five members—a lay woman, a Lutheran minister, a Jewish rabbi, a Catholic priest, and Dr. H. L. Smith, president of the Board of Higher Education. The three days were devoted to special emphasis upon the implications of religion to the total life experience. Formal presentations were made by leaders in classrooms and in chapel, in seminars and in forums. There were many personal interviews.

Recently some twelve hundred radio stations throughout the country told the story of Bethany's non-subsidized football season. A successful year had just been completed in spite of no subsidized player on the team. Football is completely in the hands of the students, and the players are in the game for fun. No admission is charged for home games, and visiting teams receive no guarantee.

Culver-Stockton College
Canton, Missouri

Dr. J. O. Boyd, Keokuk, Iowa, member emeritus of the board of trustees of Culver-Stockton College and recently chairman of the board, has presented his entire personal library and an important clipping collection to the College. The library consists of several hundred volumes of well-selected books in many fields; the clipping collection, including thousands of items, is completely classified.

Back in the class of 1893 at Culver-Stockton were twins, Edwin B. Sargent and his sister Winnie. Recently they celebrated their ninetieth birthday. Mr. Sargent, who now lives in St. Paul, Minn., visited the college and his twin sister, Mrs. Hughes, who now lives in Columbia, Mo. They are probably the oldest living twins who attended college together.

Atlantic Christian College
Wilson, North Carolina

The World Student Service Fund profited from the services of one hundred students as they assisted the Wilson, N. C., Lions Club in an annual bread sale. Each student participating received one dollar which was turned over to the fund.

Dr. George Walker Buckner, Jr., of Indianapolis, gave the first George F. Cuthrell Lectureship at the mid-winter meeting of the Christian Ministers' Association of North Carolina. The sessions were held on the Atlantic Christian campus.

The college board has authorized renovation of Caldwell Hall, a residence for men. No structural changes are anticipated, but the renovation will be thorough.

The College of the Bible
Lexington, Kentucky

An experiment in practice teaching has been conducted at the College of the Bible where seminar rooms in Bosworth Memorial Library were transformed into church school classrooms each afternoon. Children from four to twelve years of age provided a "Sunday school" situation for the students of The College of the Bible. The first week's instruction was carried on by experienced teachers; during the second week the students did their practice teaching.

The College of the Bible was on the air for a week over radio station WKLX. It occupied the spot sustained by the Council of Churches, and presented a variety of programs.

In January Professor Lewis S. C. Smythe was installed as professor of "The Christian Community" at a convocation held on the campus. Professor Smythe's current teaching assignments include Christian Ethics, The Sociology of Community Life, and Contemporary Social Movements.

Lynchburg College
Lynchburg, Virginia

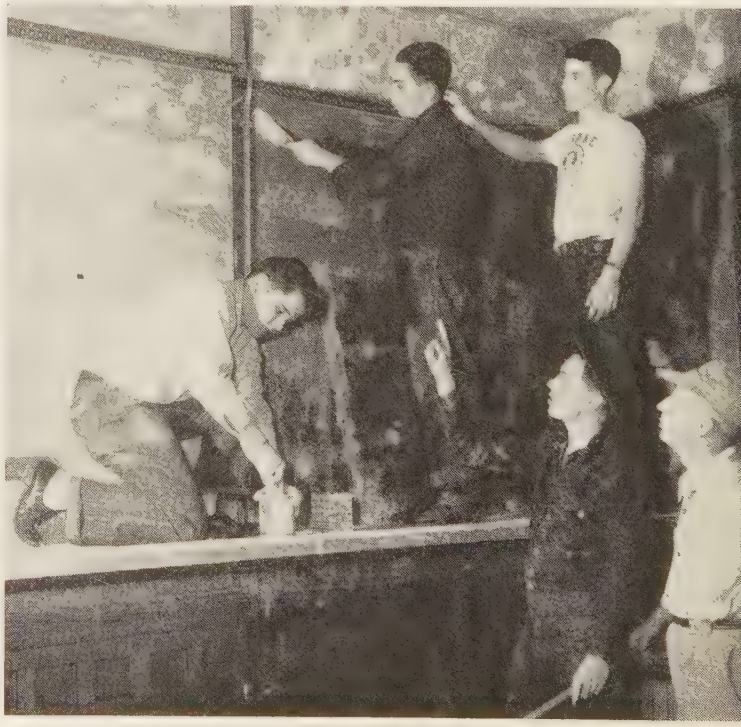
In cooperation with the department of social welfare of The United Christian Missionary Society, in February Lynchburg College held its third Institute on World Affairs. Among the speakers were Professor Arnold A. Nash of the University of North Carolina, Dr. Carl Marcy of the Foreign Relations Committee of the United States Senate, Prof. Denna Frank Fleming of Vanderbilt University, and Dr. Walter W. Sikes of The United Christian Missionary Society.

Drake's Fraternity Pledges Do a Good Turn

The old days of indignities of college fraternity hazing are out for a group of Drake University fraternity pledges who, instead, turned their energies to saving a charitable institution an estimated fifteen hundred dollars.

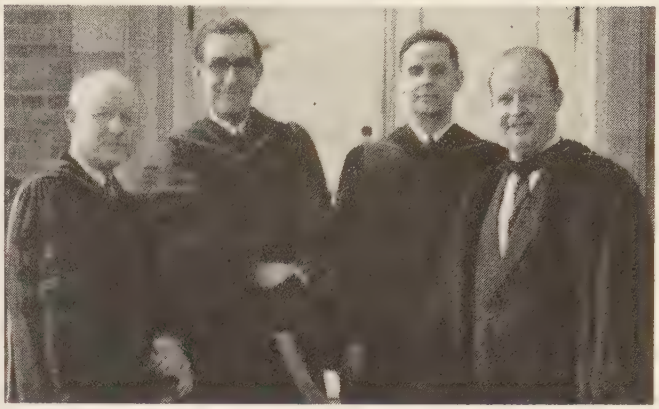
Some 40 pledges of the Drake chapter of Sigma Phi Epsilon spent a week cleaning and redecorating the cerebral palsy center of the Iowa Society for Crippled Children and Adults. Des Moines firms donated materials to help clean and paint the large home, and each fraternity pledge put in about 70 hours of work during the week. A supervising committee of fraternity activities, the society's therapist, and an interior decorator selected an entirely new color scheme for the home.

—Des Moines *Register & Tribune* Photo



Although they probably never worked harder in their lives (some walls had eight layers of paper on them), the pledges had plenty of fun working. At times, fraternity songs rang throughout the big mansion. The pledges agreed with the project chairman who said, "It's better for pledges to do something constructive than just to make fools of themselves."

Butler School of Religion Holds Installation



Service of dedication for two new professors in the School of Religion, Butler University, was held February 5, 1952. James Blair Miller (second from right) became assistant professor and head of the Department of Religious Education. Dr. Wm. Robinson (second from left) was installed as professor of Christian Doctrine and Theology, and as head of the department. Dr. William Pauck (at right), professor of Historical Theology, the Federated Theological Faculty, delivered the message on "The Place of Theology in the life of American Protestantism." O. L. Shelton (left) is Dean of the School of Religion. Forty-five colleges, universities and organizations had official representatives at the ceremonies. They were guests of the School of Religion at luncheon in the University's cafeteria.

School of Religion
Butler University
Indianapolis, Indiana

The School of Religion held the Eighth Annual Lectureship with Dr. Lewis J. Sherrill of Union Theological Seminary as lecturer. This year it was sponsored by the department of religious education. The theme was "The Theology of Christian Education." The lectureship was held in connection with the Indiana Christian Ministers' Association's mid-winter retreat. Included among the other lecturers were Dr. Homer W. Carpenter, Louisville, Ky., Dr. William Robinson and Professor Ronald E. Osborn of the School of Religion, and Dr. A. Dale Fiers, president of The United Christian Missionary Society. Mrs. Edith Griffin addressed a luncheon for ministers' wives.

Dr. Walter W. Sikes, national director of peace and interracial understanding of The United Christian Missionary Society, has been called to become associate professor and head of the Department of Philosophy and Religion, effective September 1. Dr. Sikes succeeds Dr. Arthur Holmes who has been head of the department for the past twenty years.

Texas Christian University
Fort Worth, Texas

A T.C.U. alumnus, William Warren Newman, now serving as pastor of the First Christian Church, Athens, Texas, has been awarded a fellowship for advanced study abroad in 1952-53 by Rotary International of Chicago. He will study in the British Isles. Mr. Newman is one of 109 outstanding students from 34 countries who have been awarded fellowships, 60 of whom are from the United States. He received his A. B. degree in religion in 1949 and did graduate work at T.C.U. in the fall of 1950.

Dr. M. E. Sadler, president of the University, spent a week in late March in Puerto Rico as guest of the United States Army, visiting and delivering a series of speeches to the troops on the island.

William Woods College
Fulton, Missouri

Two Christian church girls were initiated into Phi Theta Kappa at William Woods College in a recent initiation service held on the campus. They are Mary Louise Valentine of the Oak Park Christian Church, Kansas City, and Constance Leen, Indianapolis, daughter of Chaplain Theodore Leen. A. F. Larson, professor of Religion and Biblical Literature, and Mrs. Gladys Ewbank, professor of English, are sponsors.

Phi Theta Kappa is the organization in junior colleges which corresponds to Phi Beta Kappa in senior colleges.

William Woods College received guests at a tea in the Italian Room of the Lincoln Hotel, Indianapolis, on March 2. President and Mrs. T. T. Swearingen, Dean T. N. Bonner, and Mrs. Walter Sullivan welcomed parents and students and prospective students and other friends of the College.

Christian College of Georgia
Athens, Georgia

The Christian College of Georgia accomplished another step in the direction of creating a federated school of religion at the University of Georgia when Rabbi Glasner offered a course in Elementary Hebrew during the spring quarter. With this addition, the Christian College is offering twenty hours of undergraduate religion. Along with the University's department of religion, this makes a total of fifty hours offered in Bible and religion at the College and the University

Two additional ministerial students enrolled at the spring quarter—Sidney Tucker of Athens, and Benjamin Jackson of Griffin.

Donald Graham and Donald Morris, ministerial students, were recently called as ministers of Bogart Church and Statham Church, respectively.

Hiram College
Hiram, Ohio

Willis R. Jones, son of Dr. Edgar DeWitt Jones, assumed his duties as Director of Church Relations for Hiram College on April 1. He will seek to interest young people of Disciple churches of Ohio and Michigan in attending Hiram, and in other ways strengthen the bond between college and church.

On Brotherhood Sunday five of the college young men occupied the sermon period, each speaking on a subject related to his religion or background: Carl Gordon, Jewish; Wallace Kossinski, Catholic; Benedict Gadegbeku, Catholic; Heinrich Bosch, foreign student, Protestant; and Lewis Smith, Protestant.

The College Choir recently presented Mendelssohn's "Elijah."

Five members of the Touring Choir of Lynchburg College, Lynchburg, Virginia, rehearse a musical number. Reading from left, Bernice Sims, Jacqueline Lowe, Claire Stanton, and Patricia Lyon. The young pianist is Walton Jamerson.

Butler University
Indianapolis, Indiana

The College of Pharmacy has received a Grade "A" rating from the American Council on Pharmaceutical Education. The school is now housed in a one million dollar building which was ready for occupancy in September.

The largest student musical contest in the Mid-West is anticipated in connection with the Betty Phillips Memorial Award contest sponsored by the Jordan College of Music of the University. The contest is named in honor of Miss Betty Phillips, a piano major at Jordan, who died in 1951. She gave promise as a brilliant young artist; the former young artist award was renamed in her honor.

In Christ We Share a Fellowship

Leta May Brown Reports the Annual Convention of the India Mission of Disciples of Christ, February 4-8, 1952, in Jabalpur

FELLOWSHIP in Christ—This theme for our 1952 convention was especially felicitous. Ours is a great fellowship of missionaries, mission workers, and co-workers, made possible because we have that fellowship in Christ.

In the appointment of officers we can see the capacity for real fellowship. Dr. P. D. Sukhnandan of the Mungeli Christian Hospital was the chairman. Miss Ruth Kinney, missionary of Bilaspur, was our capable recording secretary. The program committee was half Indian and half foreign. Our catering committee, ably headed by Mrs. F. E. Livengood, gave us Hindustani food at the noon meal, and our own foreign food at other times.

Both congregational and special music was good. How we hunger to "sing the songs in childhood sung; to hear God's word in one's own tongue!" We were especially happy to hear the accordion music of a new missionary, Raymond Adams. Such playing should open many doors for him in India.

Missionaries coming to India for the first time, those who have returned from furlough, and Indian leaders who have returned from the States, as well as visitors among us from the British and Australian Disciples of Christ Missions, are greeted and welcomed. Missionaries soon to go home on furlough are bid farewell. This ceremony usually takes place in the large, open dining shed that was built years ago for convention use.

This year F. E. Livengood was the "roast-master" and he did indeed "roast" us. He has served in India over thirty years and knows so much about each person he introduced that he refreshed us with incidents, only slightly fictionized, from his active memory. Each of the thirty on the list this year was asked to speak two minutes.

Ours is indeed a wonderful fellowship. We are one big family; and as happens in any normal family, we have differences of opinion and occasional moments of great unanimity. This year there were 25 Indians and 42 foreign representatives in the convention, besides a number of visitors and a large number of children of both Indian workers and missionaries.

Business sessions were conducted with order and dignity. There were a number of hotly debated issues. One was the matter of educational stipends granted students of our Mission. No Mission of this area gives more widely and generously to deserving youth than does ours, so that in the future we may have a well educated, intelligent and loyal corps of leaders in the Lord's work in India.

A second issue which caused lengthy discussion was that of launching out into a new territory. For some time we have considered the possibility of answering a Macedonian call to help the British Baptist Mission in Orissa, which borders on our area on the south and east.

A symposium on "Regions Beyond," headed by L. F. White and W. D. Hall, was held on two occasions. The needs, the problems, the great possibilities of this

Missionaries, Indian leaders, visitors at the Annual Convention of the India Mission of Disciples of Christ, at Jabalpur, February, 1952. Donald F. West is standing in center front, and at his right is Leta May Brown, reporter for the convention.

—Photo by Wm. D. Hall

new venture were freely discussed, debated, and voted upon. When announcement was made that the ballot vote was almost unanimous, the pianist struck the chord for the Doxology, and all with one accord arose and sang His praise, for we believe "hitherto hath the Lord helped us." Then we bowed our heads and hearts in prayer.

Many Vacancies, Few Workers

Much of the work of our Mission is conducted and directed through committees. No committee has a harder job than that on Locations and Needs of the Field. Donald F. West, our visiting secretary from The United Christian Missionary Society, in one of his addresses spoke of the "terrifying responsibilities" of the Location Committee. But this year we were helpless. There were many vacancies and few persons to fill these vacancies. Next year six missionaries will retire, making the task even more difficult. We must have help.

Another symposium was composed of Mrs. Raymond Adams, Miss Betty Smiley, and T. N. Hill. They were three of six who came to India last fall via Europe and attended a course for missionaries on furlough offered at the Ecumenical Institute at Celigny, Switzerland. We heard a word new to most of us—koinonia—and learned its meaning, *togetherness*. We were impressed with the need of that very togetherness in this work in India. Mr. Hill quoted Miss Sarah Chako as saying that "in new India, Christianity has taken a bold stand and has commanded the respect of the government." Dr. Hendrick Kraemer said that the next ten years will determine the fate of Missions.

Visitors Bring Messages

Harold Ehrensperger of the Leonard Theological Seminary led us in a devotional period each of the four mornings of our convention. "Hope" was his theme. "We are the people of hope. . . . We have a mighty hope of goodness, the hope of the Kingdom of God, the hope that we can be like Him. Our hope is a cooperative process with God."

Dr. West came last December for a two months' visit among us. He went into every station. He was easily accessible to every man, woman and child of our Mission—foreign or Indian. He saw us at work, at play, at worship, in villages. He saw the new fields where we hope to expand. He identified himself with us completely, and we felt he was one of us.

In four addresses at the Jabalpur convention Dr. West challenged us to be (1) Fellow Members with Christ, (2) Fellow Sufferers with Christ, (3) Fellow Workers with Christ, and (4) Fellow Soldiers with Christ.

An impressive consecration service was held Wednesday night. We were unable to complete all the business until Friday noon when we closed our annual conference around the Lord's table.

There is no way of expressing in words the value we missionaries set upon these annual gatherings, when we have opportunity to expand and blossom in the warmth of sharing successes and bearing burdens with our fellow workers. We thank God that he allowed us to have another convention this year.

In Annual Meetings—

Disciples Review the Past and Plan for the Future

HIGHER EDUCATION WILL BE THE MAJOR EMPHASIS IN CHURCHES OF DISCIPLES OF CHRIST FOR THE MISSIONARY YEAR BEGINNING NEXT JULY 1. DURING THE BROTHERHOOD'S LONG RANGE PROGRAM, ONE OR MORE CAUSES WILL RECEIVE SUCH AN EMPHASIS EACH YEAR OF THIS DECADE.

This was the decision reached in the annual meetings in Indianapolis of the Council of Agencies, the Board of Review of Unified Promotion, and the Board of Higher Education the first week of March. These groups are seeking during this decade to double the income of the agencies, both state and national, and the educational institutions of the Disciples in order to maintain the present program of work and to provide for some expansion.

About 85 agencies are represented in the Council of Agencies, whereas 53 are represented in Unified Promotion's Board of Review.

"More than three-fourths of our colleges had a deficit last year," President Harlie L. Smith declared in his annual report to the Board of Higher Education. "These deficits range from a few dollars in one institution to over $100,000 in another."

In order to reduce operating costs, faculties were decreased in number on an average of 10 per cent—in one institution by 33 per cent. Other reductions were made, too, but "it was not possible to reduce expenditures to the level of income," Dr. Smith stated.

Without adequate relief soon, "the next two or three years may be more critical for some institutions than the past year," Dr. Smith added. Strangely enough, "while the liberal arts colleges were being vexed by declining enrollments, the seminaries were finding it necessary to limit enrollments."

Dr. Smith pointed out that during the academic decade of 1940-41 to 1950-51, the general enrollment increase in Disciple educational institutions was 84 per cent, and the number of students preparing for Christian vocations increased 100 per cent. In this same decade the income from churches to brotherhood educational institutions increased nine and one-half times; however, in 1940-41 "total receipts were less than $25,000." During the same decade the indebtedness of these institutions increased two and one-half times to $1,629,000.

AT Unified Promotion's Board of Review, it was reported that as of January 31, 1952, the financial gain for the first seven months of the current missionary year totaled $222,003.35, or 21.22 per cent over the same period of 1950-51. This increase was from 3,698 churches, 146 more than for the same period of the previous year. J. Clifford Shirley, Enid, Okla., as chairman of the Commission on Budgets and Promotional Relationships, presided at the Board of Review sessions.

The unanimous judgment of the Board of Review was to continue the annual Week of Compassion or its equivalent. R. L. Thorp, the new national stewardship director, was introduced to the board. Robert Tobias, Geneva, Switzerland, Disciple on the staff of the World Council of Churches, inspired the breakfast meeting of the Board of Review with an address on the outreach of the Council's program.

Willis DeBoer, Buffalo, N. Y., layman, was named president of Unified Promotion's board of directors to succeed Franklin H. Minck, Akron, Ohio, pastor. Miss Mary E. White, Nashville, Tenn., secretary of the Tennessee Christian Women's Fellowship, was chosen vice-president; and Miss Jessie M. Trout, Indianapolis, vice-president of the United Society, was re-elected secretary.

C. O. Hawley and Miss Ann Davidson were re-elected executive secretary and treasurer of Unified Promotion. Julian E. Stuart was again chosen director of special days. Mr. Thorp, as stated earlier, had just begun his work as stewardship director.

PRESIDENT D. Ray Lindley of Atlantic Christian College, Wilson, N. C., was named chairman of the Board of Higher Education. Dean W. B. Blakemore of the Disciples Divinity House, University of Chicago, was elected vice-chairman. Dr. Smith was again chosen president and secretary of the corporation; Mrs. Maude Lucas Rumpler, treasurer, and Miss Ruth Lowry, assistant treasurer and secretary. These persons constitute the board's executive committee, along with Dean O. L. Shelton, Indianapolis, President W. H. Cramblet, Bethany, W. Va., and President Riley B. Montgomery, Lexington, Ky.

Other meetings held in Indianapolis the same week included sessions of the Commission on Budgets and Promotional Relationships; executive committee of the Disciples of Christ Historical Society, Prof. Ronald E. Osborn, Indianapolis, chairman; and the Alexander Campbell Home Committee, Hubert L. Barnett, Wheeling, W. Va., chairman.

In Every Home

Something beautiful there is
In every home:
Cathedral flames
Upon a cheery hearth,
A baby's hands, out-stretched,
Or suffering, nobly borne;
A bit of lace—hand made
While poet soul dreams on
And plies the thread;
A clean-swept floor,
Eyes—sightless—still abreast
A store-house mind.

My daily path
Has taught me this:
Something beautiful there is
In every home!

—INA LOWE HOLLINGSWORTH
Nyssa, Oregon

Adults, too, May Learn

AMONG the summer opportunities for creative and purposeful activities are Adult Conferences, Laboratory Schools, and/or Observation Practice Schools. Fellowship with leaders and experienced teachers is a source of personal enrichment which one receives. The emphasis in 1952 on Bible study makes these experiences of unusual interest. The quiet and leisure of the Adult Conference creates a setting in which adults can share experiences in study and discussion as well as through informal fellowship.

In the Laboratory School the teacher becomes aware of the importance of knowing the children she teaches. An understanding of their age characteristics, needs, and their fields of experience is necessary as she applies these in using the Bible with them. She comes to think of the child as an unfolding flower; to force it at any point is to ruin the bloom. To teach beyond the child's understanding may harm instead of aid his appreciation of the Bible. Hence it is exceedingly important to know just how much children of different age levels can understand and interpret in their everyday living.

A schedule of dates and places for 1952 Laboratory Schools, Adult Conferences and Family Camps are given here.

—Bill Early from Black Star

Laboratory school teachers and children find nature interesting.

1952 Laboratory Training Schools

Date	Place
April 27-May 2	[1]Dallas, Texas
April 28-May 2	[1]Louisville, Ky
May 12-16	[1]Lexington, Ky.
May 25-30	[1]Ada, Okla.
May 26-30	[1]Morganfield, Ky.
June 1-6	[1]Jacksboro, Texas
June 1-6	Larned, Kansas
June 1-6	Greenwood, Miss.
June 1-6	Shreveport, La.
June 1-6	Quincy, Fla.
June 1-7	[2]Phoenix, Ariz.
June 1-7	Wilson, N. Car.
June 1-7	[1]Strasburg, Va.
June 6-11	[2]South Haven, Mich.
June 8-13	[1]Lubbock, Texas
June 8-13	Sedalia, Mo.
June 8-13	Boulder, Colo.
June 8-13	[1]New Castle, Va.
June 8-14	Little Rock, Ark.
June 8-14	Columbus, Ga.
June 8-14	Varnville, S. Car.
June 9-13	Memphis, Tenn.
June 14-19	Kalispell, Mont.
June 15-20	[1]Big Spring, Texas
June 15-20	[2]Denver, Colo.
June 15-20	[2]St. Petersburg, Fla.
June 15-20	[2]Orlando, Fla.
June 15-21	[1]Bristol, Va.
June 16-20	[1]Flat River, Mo.
June 16-27	[2]St. Louis, Mo.
June 16-27	[1]Atlanta, Ga.
June 22-27	[1]San Antonio, Texas
June 22-27	Van Nuys, Calif. S.
June 22-27	[2]Coral Gables, Fla.
June 22-28	Enid, Okla.
June 22-28	Lake City, Iowa
June 22-28	[1]Roanoke, Va. (Negro)
June 23-29	[1]Turner, Oregon
June 28-July 3	Modesto, Calif. N.
June 29-July 2	Mitchell, Ind.
July 6-11	[1]Gulfport, Miss.
July 6-12	[1]Washington, D. C.
July 7-18	[2]Faribault, Minn.
July 13-18	[1]Abilene, Texas
July 13-18	[1]Omaha, Nebr.
July 13-18	[1]Bethany, W. Va.
July 13-19	[1]Jackson, Miss.
July 13-19	[1]Luray, Va.
July 20-25	[1]Palestine, Texas
July 20-26	[2]Des Moines, Iowa
July 20-26	[1]Hampton, Va.
July 27-Aug. 2	Peoria, Ill.
July 27-Aug. 4	Van Alstyne, Texas
July 28-Aug. 2	[1]Olympia, Wash. (Gwinwood)
August 4-9	[1]Zephyr, Wash. (Greenacres)
August 10-16	Ketchum, S. Idaho

A view of the countryside adds to the inspiration at vespers in an adult conference.

—Peter Hastings from Black Star

1952 Adult Conferences

Date	Place
June 8-13	Columbia, Mo.
June 15-20	Center Point, Texas
June 15-20	Baytown, Tex.
June 22-27	Athens, Texas
June 22-27	Eureka, Ill.
June 23-29	Turner, Oregon
July 1-5	Lynchburg, Va.
July 3-6	[3]Tempe, Arizona
July 12-19	Winnipesaukee, N. H.
July 13-18	Bethany, W. Va.
July 13-19	Bethany Hills, Tenn.
July 13-19	Bethany Beach, Dela.
July 13-19	[3]Troy, Missouri
July 14-19	Cove, Oregon
July 20-26	Crystal Beach, Mich.
July 20-26	[2]Lake Geneva, Wis.
July 21-25	Valdosta, Ga.
July 25-27	Ceta Glen, Tex.
July 28-Aug. 2	Gwinwood, Wash.
July 30-Aug. 2	[3]Bedford, Ind.
August 3-9	Westerville, Ohio
August 4-8	Indianapolis, Ind.
August 4-9	Greenacres, Wash.
August 4-10	Ketchum, Idaho
August 18-22	Pass Christian, Miss.
August 30-Sept. 1	Camp Angola, N. Y.
August 30-Sept. 1	Camp Seeley, Calif.
August 30-Sept. 1	Camp Mozumdar, Calif.
August 30-Sept. 1	Idyllwild, Calif.

For further information write to state or area directors of religious education, or to the Department of Religious Education, The United Christian Missionary Society, 222 S. Downey Ave., Indianapolis 7, Ind.

[1]Observation-Practice
[2]Interdenominational
[3]Family Camp

Laymen Discuss God's Plan for Everyday Living

WE caught a new vision of our daily work as we studied it in the light of God's will and purpose," was the declaration of laymen from thirty-four United States and Canadian communions at the close of the North American Lay Conference on the Christian and His Daily Work. The sessions were held February 21-24 in Buffalo, New York.

At the meeting, sponsored by the Canadian Council of Churches and the National Council of Churches of Christ in U.S.A., 325 delegates met to discuss how they could put their Sunday faith into action in seven-day-a-week Christianity.

In addition to hearing top speakers—most of them Christian laymen from business, agriculture, labor and the professions—the delegates divided into sixteen occupational groups to thrash out specific on-the-job problems that they face as Christians.

For instance, a group of scientists and technicians agreed that "science can never become a substitute for faith nor fulfill the functions of religion."

Nearly thirty college presidents, administrators and teachers voiced the opinion that "the Christian teacher ought to attempt to resolve the conflicts between science and religion when these appear in . . . his course material. Religion and science ought not to be isolated the one from the other."

Labor leaders took a "positive and unqualified stand in opposition to any racial discrimination within and without the labor organization."

At the final sessions reports from most of the delegates showed an active interest in having similar conferences in their own communities, under the sponsorship of church groups.

The message from this Conference, as given below, calls on fellow-laymen to join in working out in their daily jobs what God requires of them.

—RNS Photo

Among the principal figures at the Buffalo Conference were, left to right, Al Whitehouse, Cincinnati, chairman of the Conference and president of the Kentucky State C.I.O. Council; Dr. Reinold von Thadden of Germany, president of the German Evangelical Church Day Observance; Dr. Hendrik Kraemer, director of the Ecumenical Institute of the World Council of Churches, Geneva, Switzerland; and Cameron P. Hall, New York, administrative secretary of the Conference and executive director of the Department of Church and Economic Life, National Council of Churches of Christ in U.S.A.

The Christian and His Daily Work

THIS MESSAGE IS WRITTEN BY LAYMEN FOR LAYMEN.

We have been inspired at the North American Lay Conference on the Christian and His Daily Work.

We caught a new vision of our daily work as we studied it in the light of God's will and purpose.

The true church is a Christian fellowship of laymen and ministers, working together with God to build a better world. As laymen, we now recognize the heavy responsibility on us because in our daily work we are able to reach people in every area of life.

Our Feeling of Humility. We are very humble as we realize that we have been working too much for ourselves and not enough for God and for our fellowmen. In fact, we have often worked without even trying to relate our work to God's will and plan or relying on him for power.

God at Our Work Bench with Us. No job can bear its best fruit, whether on the farm, at the office, in the factory, in the home, or wherever we work, unless our work is done with the feeling that God stands at our work with us. When he is with us, there is honor and dignity and spiritual value in every job, no matter how humble.

Making the Most of Our Talents. God has given to each of us special talents. It is good if our work gives us a chance to make full use of these talents. But whatever our job may be, we should use as many of our talents as we can, and as well as we can. As we apply our talents we will grow. The Bible indicates that it was in the home and the carpenter shop that Jesus "grew in wisdom and stature and in favor with God and man."

Integrity in Our Work. It is our duty to know that we are building for God and that we are enlisted in the service of our fellow men. This means that we must work faithfully, diligently and with integrity. In the life of Jesus who is our Lord and Savior, we find also the perfect example of working with a real vision of God's purpose for everyday life and with a feeling of deep responsibility. For he knew that he was working for mankind and the building of God's kingdom.

Working as Brothers. God's purpose in our work can be achieved only when we regard all workers as our brothers, caring for the other fellow, trying to understand him and his problems, and giving him a lift whenever we can. We must be workers together and co-workers with God.

The Dignity of the Worker. Every worker is a child of God. One of the glories of our Christian heritage is that it recognizes the value of the human being and his dignity as a worker. That is why the Christian and the church must criticize and seek to improve any situation or system in which human freedom and human dignity are impaired, for such impairment is contrary to the purpose of God.

A Thrilling Challenge. It is one thing to work at a job. It is something more to meet the Christian standards of workmanship. Life is a serious business, and living it as a Christian is hard but deeply satisfying. God requires of us:

1. That we work in partnership with him and in accordance with his laws.
2. That we work unselfishly for the good of our fellow man.
3. That as members of the church we continue to search our minds and hearts as we seek in our work to live up to the standards which Christ taught us.

With the help of God and the Christian fellowship, we are determined, as individuals and groups in our various occupations, to work out and apply these Christian principles in our daily work, with full recognition of the cost. We call upon all laymen to join us in this task.

WORLD CALL NEWS ROOM

DISCIPLE ministers now serving in the chaplaincy are showing a growing appreciation for the services rendered them by the Committee on Military and Veterans Services of The United Christian Missionary Society.

As of March 15 there were 134 Disciples of Christ chaplains in active service with the U.S. Army, Air Force, Navy and Veterans Administration. These men and 182 ministers in the chaplaincy reserves are being served by the Committee on Military and Veterans Services.

One of the committee's newest projects is the preparation of a placement form for chaplains who wish assistance in locating pulpits upon completion of tours of active duty.

Chaplains are also being invited to attend the International Convention of Disciples of Christ in Chicago, May 19-23. A luncheon meeting for chaplains is being planned for Friday noon, May 23, at the St. Clair Hotel in Chicago.

The Second Annual Midwest Audio-Visual Workshop was held April 14-18, in Bloomington, Ind., at the First Methodist Church. Sponsored by the Division of Christian Education of the National Council of Churches, the Indiana Council of Churches and the Bloomington, Ind., Council of Churches, the workshop stressed the tremendous importance of using modern means of communication to propagate the Christian faith.

C. Richard Dawson, national director of audio-visual education of the United Society, was chairman of the workshop.

Oswald J. Goulter, for 30 years a missionary to China with the United Society, has accepted a position as head of the department of missions at the Bible College, Phillips University, Enid, Okla. Mr. Goulter recently returned to the United States from China. He will begin his work at the Bible College on Sept. 1.

A daughter, Barbara June, was born to Mr. and Mrs. Ellsworth Lewis on Feb. 18. Mr. and Mrs. Lewis are missionaries to the Belgian Congo with the United Society.

Mrs. Garland Farmer, missionary to Puerto Rico with the United Society, recently spent a month in the United States on the invitation of the missionary organizations department and the foreign division to work with Christian Women's Fellowship groups in this country. She returned to Puerto Rico on Mar. 5.

A daughter, Rachel Lynne, was born on Feb. 11 to Mr. and Mrs. Keith Salmonson, missionaries to India with the United Society.

The new program series for Christian Women's Fellowships is now ready for distribution. It includes 14 programs called "Bridges of Fellowship" and will give women's groups a wide selection of material for their general programs.

Nearly 3,500 copies of the first series of CWF programs were ordered by local groups last year, in addition to increased orders for missionary study packets, over previous years.

Chaplain (Lt.) J. Rex Smith, formerly national director in the department of financial resources of the United Society, visited Missions Building in March on his way to his new assignment with Marine Air Group 15, Marine Corps Air Station, El Toro, Santa Ana, Calif. After leaving the Society, Chaplain Smith spent one term studying in Chicago and then went to the Marine Recruit Training Depot, Parris Island, S. C., where he remained until his recent transfer.

The department of audio-visual services of the United Society has recently presented a new 35mm filmstrip entitled "Discovery in Puerto Rico," which is available for the use of all churches and church groups. The film tells the story of a young American engineer sent to Puerto Rico who became aware of a growing concern for the needs of the people and determined to do what he could to help them. The film is in color and can be obtained from the Audio-Visual Services, The United Christian Missionary Society, 222 So. Downey Ave., Indianapolis 7, Ind.

Samuel Maqbul Masih, well-known Indian Disciple pastor and educator, arrived in the United States from India on Apr. 5 and will spend a year in this country. He will teach for one semester at Butler University in Indianapolis and will be available for a limited number of speaking engagements through the department of resources of the United Society.

Missionary Leads Chapel

Miss Hertercene Turner, a missionary to Mexico with the United Society, is shown leading the chapel service at the Christian Board of Publication in St. Louis, Mo. Miss Turner spent last year in Costa Rica studying Spanish and is now in Mexico City, taking a course in midwifery. After completion of the course, she will go to Hope Hospital in Aguascalientes.

Missionary Register

Departing for the Field:

Mrs. Virginia Clarke sailed on Mar. 22 for the Belgian Congo.

Arriving from the Field:

Miss Eva Marie Johnson arrived in the United States in April on regular furlough from the Belgian Congo.

Mr. and Mrs. William D. Hall arrive on May 5 on regular furlough from India.

Dr. and Mrs. Donald T. Rice, also arrive on May 5 on regular furlough from India.

Ralph Prather recently resigned as executive secretary of the service department of the United Society. He will return to his former home in Tennessee and to the field of public education. His resignation becomes effective May 1.

An encouraging increase in women's organizations in churches of Disciples of Christ was reported recently by Miss Jessie M. Trout, executive secretary of the department of missionary organizations of the United Society. The report, covering the months July-December, 1951, showed a total of 2,989 local women's groups in the United States and Canada, as against 2,755 for the same period in 1950. Of these groups, 2,037 are Christian Women's Fellowships. Around 200 organizations now reporting to the national office are in churches not previously having a women's group which cooperated with other groups in their state.

Arthur W. Lumley, who for several years was a member of the executive committee of the United Society, was recently given a distinguished service award by the Council of Churches in Evansville, Ind., where he makes his home. The citation read in part: "This Christian devotion is evidenced in personal character, community witness and in service to the church of his choice and the ecumenical church."

Mrs. L. O. Turner, state secretary of missionary organizations in Georgia from 1931 to 1941, has been called to serve as ad interim secretary of the Christian Women's Fellowship in Ohio. She takes the place of the former Miss Bertha Park, who resigned to marry J. Blair Wyker on Dec. 12, 1951.

Women and WORLD HIGHWAYS

Jamaican Women Listened Eagerly

By VELVA DREESE*

THE ministers' wives! God bless them! In whatever circumstances they are, in whatever country they live, they are the same. They stand beside their husbands in the service of God that demands so much of both of them. More often than not, they march out ahead of the women of their congregations and communities. They build their homes, a bit of the kingdom on earth, of the same materials all women have.

There are not many ministers' wives in the churches of the Disciples of Christ in Jamaica—only eight—but theirs is a great influence. Mrs. Tom Lawrence of the Craigmill Christian Church was one of them. "Mother Lawrence" she was called by most of those who knew her. Mrs. June Nelson, one of the missionaries to Jamaica, writes the following of her:

"Typical of the women of Jamaica was Mrs. Tom Lawrence. A beginning school teacher, she met and married Tom Lawrence, a fellow school teacher, while they were both quite young. Through their combined interests in their fellow men, they discovered that people needed something besides the *three R's*. It became apparent to them that unless their people had a clearer understanding of God, they would never be able to lift themselves to a better way of life. So Tom and Mary Lawrence turned to the church. Here Mary Lawrence was able to use her talents to even greater advantage than in the schoolroom alone.

"With Brother Tom she became acquainted with the people of the parish. She was able to set a standard of living a bit higher than the women about her. This she did to show her women how to conduct themselves as Christian women, wives and mothers. Mary Lawrence, despite the constant economic strain and the ever increasing load of responsibilities, truly built for herself, her husband and her children a 'tabernacle in the wilderness.'

"Mother Lawrence was such a little thing physically, but she carried herself 'tall' spiritually. Her home had the shine of cleanliness. She set a lovely tea table. Her beds and linens were always clean, although homespun. She loved to have flowers around her in the home.

"A few months before she died, a visiting missionary took her a picture of Hoffman's 'Head of Christ' which had come from a de-activated military chapel. As she put the picture on the wall of her humble little cottage, the parsonage of the Craigmill Christian Church, she cried with happiness, 'My blessed Saviour. I will keep his picture with me always.' "

Christian Friends Honor Mother Lawrence

Mother Lawrence claimed the promise of life after death in January. It was the writer's privilege to gather with Christian friends for the funeral service—truly a service of praise. Her grandchildren stood about her casket; her sons and daughter identified themselves with the friends who filled the little church and stood in the churchyard. The ministers of the area threw arms of comradeship about her husband; the young missionary preached of the victory of the hour; Brother Tom stood and led his people in the Doxology. The loving hands of women carried sprays and wreaths of their own flowers to make beautiful the little mound at the cemetery. Every act bore a silent testimony of what a Christian woman of Jamaica had meant to life. "Her life has been a symbol of real hope and promise for the women of Jamaica tomorrow."

If Mother Lawrence was a symbol for the women of Jamaica tomorrow, she was as truly a symbol of the women of Jamaica today. The young school teacher of earlier days and now her own daughter represent the scores of women busy in vocations outside the home: teachers, office workers, designers, social workers, nurses, civil service employees, doctors and lawyers. Women also take responsible positions on important boards of both political parties and on government school boards.

Mother Lawrence with her pride in the cleanliness of her homespun linens and her love for flowers illustrated in a small way the many women engaged in home industries for which Jamaica is noted: baskets, straw articles, fine embroideries, dressmaking and designing, growing and selling flowers, catering.

Mother Lawrence displayed superbly in her life the same lovely characteristics that most Jamaican women possess: pride in personal appearance, industry, thrift, a keen sense of humor, good nature, good will, and a sense of responsibility for her family. These characteristics stand Jamaican women in good stead. The racial heritage and cultural background of the Jamaican people are varied and produce strong conflicts in their natures as well as numerous social problems. From African, East Indian, English, Chinese, Scottish, Syrian and Cuban backgrounds they come. The testimony is that Jamaican women with perseverance and surprising optimism continue to find an increasing place of importance for themselves in their little island home.

Eagerness for Fellowship

Three short days in Jamaica were all the writer could spend there. It was long enough to gain a lasting impression. Women came eagerly to two evening meetings. They had worked hard all day, some in their homes trying to make much of life out of little, others at their places of employment. One woman walked six miles to attend and would return the six miles alone along mountain roads.

They shared eagerly their lives and the activities of their women's organizations. They listened eagerly to the story of the development of Christian Women's Fellowship and to news of their sisters in the United States and Canada and Puerto Rico. They heard with great eagerness the story of the unfolding world fellowship of Christian women and the possible place they might have in it.

The writer would add "eagerness" to the list of characteristics of the Jamaican Christian women. A Christian Women's Fellowship among them is on the horizon, for they are eager to "develop in Christian living and Christian service" and to make an even greater witness for their Lord through the life of their church.

*Assistant Executive Secretary, missionary organizations department, The United Christian Missionary Society. Miss Dreese recently visited Jamaica and Puerto Rico.

May Fellowship Day

May 2, 1952

THE call comes to all Protestant women to join on May Fellowship Day in a consideration of a problem of deep Christian concern: Spiritual Security for Today's Families.

The official call to the observance says in part: "The security of today's families in the face of the strains and stresses of living today calls for special study and rethinking of the role of the family. By practicing and teaching the fundamental precepts of religion the family itself will help to lay a firm groundwork of religious values in each American home and thus influence the spiritual security of each of its members. . . . A strong and Christian nation can only be built by its families in your town and mine."

Study Materials on World Missionary Conference Available

Several councils of church women in the United States have engaged in the study of "The Missionary Obligation of the Church," planned by the International Missionary Council in preparation for the World Missionary Conference in Willingen, Germany, in July. Their findings will become a part of the working material for this great conference.

The study would enable any group or individual better to understand the results of the Conference, which will shape the missionary program for the coming years. Outlines and reading suggestions may be secured from the Missions Committee, 156 Fifth Avenue, New York 10, N. Y., for 6 cents in stamps on self-addressed, 4 x 9½ inch envelope.

For Adult Mission Study

Theme: *Latin America*

JUNE

Jamaica Is *Not* Latin America

JAMAICA, which very definitely is *not* Latin America, has been much in our thoughts as we have looked at the various Latin American countries. We have passed it as we have moved about the area. Because of the hurricane it has torn at our heartstrings. Groups using the picture sheet, *Witnesses in Latin America and Jamaica,* have become acquainted with the faces of our missionaries. We have been tied to Jamaica by our gifts of material aid. Generous gifts have gone to relieve physical suffering, to clothe people who lost all of the little that they had. Gifts of money to restore and rehabilitate damaged and demolished churches have not come so encouragingly.

E. A. Edwards, pastor of the Torrington Christian Church in Kingston, not long ago wrote Mrs. Mae Yoho Ward, secretary for Latin America and Jamaica for The United Christian Missionary Society: "The worn clothing is one of the greatest blessings that we could have asked for but I am becoming worn out with this clothing." Evert Millard, a new missionary, has given a world of time and energy to relief. In one week he cleared some 18 or 20 bales of clothing from the wharves, besides handling 332 parcels from the post office. Those parcels came from Hawaii, Canada, and almost every state in the U.S.A. The clothing need now has been fully met.

Mr. Millard has proved himself a tireless and devoted worker. Now, of course, he is eager to get to the work which he went out to do—work for rural Jamaica. That in the main must await the return of the Robert Nelsons from furlough. Most of our churches and, Mr. Millard believes, most areas for our future Christian service are in the country where education in practical methods, means, and principles of Christian living are a great need.

Another Young Man at Work

Herbert Spencer Shirley, a Jamaican, returned to his homeland shortly after the hurricane. After several years of study in the U.S.A., he has entered upon his work as pastor of the King's Gate Christian Church, with his beloved father as assistant minister. C. S. Shirley, the father, is one of our pioneer pastors in Jamaica. Mrs. Ward wrote him recently to inquire about highlights in his life. Mr. Shirley replied, "There have been no highlights. We have only been able to keep the 'lower lights' burning. Sometimes those have burned pretty low."

Mr. Shirley wrote these very gracious words of appreciation of his wife and son: "Mrs. Shirley in her very quiet, modest, womanly and intuitive way has been the inspiration of my ministerial life. . . . Herbert married on December 29 and has started in real earnest on his ministry at Mt. Industry and at King's Gate. After making due allowances for the fact that since he is my son I may be apt to be a not very impartial critic of his work, I may truly say he has made a good start, has elements of usefulness in him, and if his youthful ardour is not blunted by discouragement from the 'elder statesman,' he will in time grow into a strong and trusted leader. I pray this may be so."

The Picture of Christ

The picture of Christ in the photograph on this page was secured by Robert Nelson from the U. S. Air Force post at Verman Field when it was closed. Mr. Nelson gave it to Thomas Lawrence, the pastor at Craigmill. He and his wife were deeply moved by the gift. It has lifted the spirits of many who have seen it.

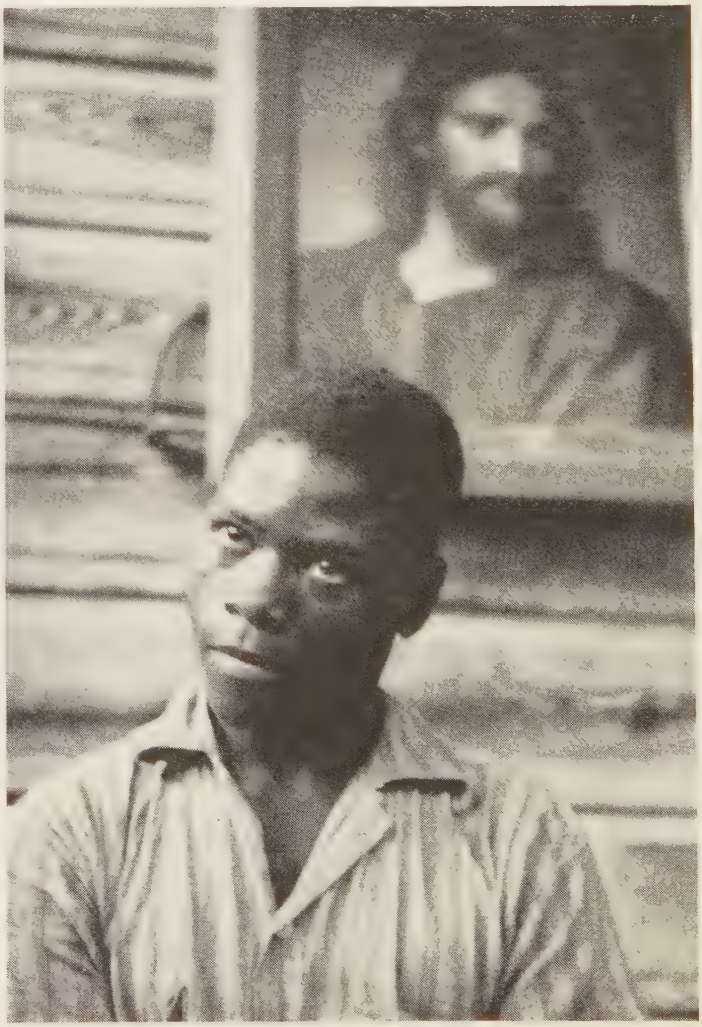
Physical and Spiritual Building

The seventy-second annual convention of the Association of Christian Churches in Jamaica was held at the Torrington Christian Church, February 25-27. The convention theme, "Continuing the Crusade through Physical and Spiritual Building," was an appropriate one for these days. James Sugioka, who was in Jamaica to aid in repair and construction work, gave one of the major addresses.

Missionary Worship Service

The missionary worship service to accompany this study is the final one in the series prepared by Miss Lela Taylor: *Ready Like Peter and Paul*—"I was not disobedient." It is found on another page of this issue of WORLD CALL. Look through this issue for other materials to contribute to the study. If you missed Dr. Samuel Guy Inman's article on "The New Latin America" and the Garland Farmer article on Puerto Rico in April be sure to look them up.

A CORRECTION: On page 8 in the program "Jamaica Is *Not* Latin America" the third paragraph should begin "The Disciples of Christ began work in Jamaica in 1858 under the American Christian Missionary Society."



This young man is Edgerton White. He is a member of the Craigmill Church in Portland, Jamaica, of which Thomas Lawrence is the pastor.

—Photo by Carroll Seghers from Black Star

Youth and Missions

It Happened at Yakima Mission

REGGIE is intelligent, but he won't work." The teacher was right. The boy did nothing at school all year and failed his grade. That first year at Yakima Indian Christian Mission he did not care to associate with other boys, but preferred to amuse himself. He would walk home alone day after day. He showed not the slightest interest in Sunday school or church services. He never sang at prayer meetings or on Sundays.

The three dogs at the Mission attracted Reggie from the first day. The staff had never seen a boy more fond of dogs. These became his inseparable companions, particularly the shepherd dog named Pal. When the boy stole away with Pal, he was in perfect bliss.

A glance at his past does much to explain this newcomer. His parents, both living, abandoned him in childhood. He came to the Mission from a children's home in Lewiston, Idaho, where, as the only Indian, he did not fit well. At the request of the superintendent, Mr. Norment consented to accept the boy at the Mission. He described his arrival:

"One Saturday evening, with no previous notice of his coming, we had a ring from the airport in Yakima, saying that a little Indian boy had come in on the plane and belonged to us." Mr. Harleman, who drove in for Reggie, found him amusing himself at a slot machine. When they stopped at a restaurant for some supper, Reggie took a keen interest in the slot machine there.

Since the boy was unresponsive at the Mission, the staff took advantage of a chance to give him a new environment. An opportunity came to send him to the now-famous Doss family—to the Methodist minister with the international family that the magazines have featured. Mr. Norment comments:

"We put him on a plane and sent him down there, thinking that family life where he would get lots of personal attention not possible in an institution would do him good. He happened to be the oldest member of the family when he got there. The Dosses thought the arrangement wouldn't work and sent him back to us."

Back from California, Reggie was very unhappy at first. But summertime came and with it vacation church school at the Mission and at Celilo Falls. The opportunity for friendly, creative activity in these schools did something to the boy. He assumed some responsibility in both. He lived with one of the staff members at Celilo Falls.

When school opened this year he was a different boy. The first report from the teacher said that he was a splendid student and that she was glad to have him in her room. He responds with correct answers when questions are asked in Bible school or church. Now he sings in the chapel with the rest of the children. The Mission is very happy about Reggie. This year his picture was chosen for the Christmas card which went out from the Mission, as the boy who had made most progress during the year. He has found himself a happy home and is integrating himself into the life of the Mission family.

Reggie has made remarkable progress at the Yakima Indian Christian Mission at White Swan, Washington. Here he is sitting near the entrance to Mission grounds.

Gifts Across Seas

A new youth conference is established in Mexico which gives teen-age boys and girls an opportunity to study the Bible and discuss ways of applying its teaching to their lives and conduct. What made the conference possible? The young people could not have financed it. In most cases their home churches could not have found the funds.

Summer youth conferences in Kentucky, Iowa, California and the other states, and in Canada opened that new conference. Conferees bought character bonds. During the past few years money given through this fund has built conferences in China, India, Jamaica and Mexico.

In a conference in Jamaica the young people studied about the Philippines and expressed their interest and sense of fellowship by sending a gift to youth of the churches in the other island. When the hurricane came to Jamaica, destroying many churches and homes, youth of the churches in the Philippines sent a gift to Jamaica. The intermediate and senior youth groups in Aguascalientes, Mexico, sent an offering to help the churches of Jamaica.

The youth fellowship of the young church at Asuncion, Paraguay, sends gifts to sister churches in other lands. Once its gift was designated for Mexico. One year it sent a gift to the Jewel Pool Orphanage near Tokyo, Japan.

There have been many other instances of giving to unseen Christian friends as soon as youth learns about their efforts to extend the kingdom and of their needs. The giving and the communication related to it—even though translation must be done by missionaries—weave still stronger ties. It all begins with learning.

Christian World Friendship Fund at Yakima Indian Christian Mission

Religious Education	$ 900.00
Coal	1,000.00
Transportation	2,000.00
Clinic	500.00

Hasta Luego!

"Hasta luego!" called out by young voices has probably been heard at the door of many churches during the past few months. Delegates leaving for home after the consecration service of the World Fellowship Youth Meets may well be shouting to their friends, "Hasta luego!"—"Until we meet again!" or "See you later!" "Adios!" would be all wrong.

In this Spanish phrase a bit of the atmosphere from inside the church is following the young people outside. At the consecration service was sung in Spanish a hymn which is one of the favorites of youth of Mexico, music and words originating in that country. The Lord's Prayer was voiced in the same language. All delegates were aware that a part of their Christian World Friendship offering would benefit Christian work in Latin America.

Fun songs in the borrowed language were sprinkled through the song periods. Food had suggested Mexico. Color and atmosphere ran riot at the fiesta. Clusters of large balloons resembled tropical flowers; parrots of bright orange, green and red perched on branches. Under palm trees, pack burros with their loads rested in the shade. Boys and girls went about wearing as name tags, serapes, pottery jars, and sombreros.

"Hasta luego!" should be the leaves-taking of thousands of young people in the home church CYF as they finish the last program on Latin America in *Fellowship* quarterly. It should not be "Adios!" They are not saying a real goodbye to their newly-made friends in the churches of Mexico, Puerto Rico, Paraguay and Argentina. Pictures, magazine articles and stories about neighbors to the south will attract them more than ever before and mean much more.

—MARETA SMOOT

Echoes From Everywhere

Isn't it a Strange World"

Last hot season Doctor Victor Rambo prescribed new glasses for me. In writing home I mentioned this fact. My fairly new sister-in-law replied, "Isn't it a strange world. From a little girl I have been taking pennies to church for the Rambo Fund, and now you are being helped through him."

—Hilda J. Davies
The Women's Bible Training School
Khamgaon, Berar, India

Hazel Green Hears From CARE Packages

The adult Bible class of the Sunday school at Hazel Green, Kentucky, has sent many CARE packages over a period of many months. Grateful and interesting letters have been received, several from Germany. One was designated for the uncle of Mrs. Nevius, the pastor's wife. A touching letter came in response.

A letter from Mrs. Oda of the Margaret K. Long School, Tokyo, Japan, gave us a glad surprise that they had received one of our packages. Mr. Oda visited our country a few years ago. The Chi Rho and the Academy student body, one hundred per cent in their giving, grateful for the many kindnesses shown them and eager to share with others, also gave their Christmas gift money to buy CARE packages.

—Hazel Green Academy *News*

Daughter of Happiness

Dukhala Nohar during her first eight or nine years had a very uneventful life. She was the daughter of very poor parents and lived in a village about six miles from Takhatpur. Dukhala means "child of grief" and this she was. Often there was not enough in the house to eat. Dukhala would roam the jungles nearby for what she might find. She was a wild little girl but she had a keen mind.

Then something happened. There were Christians in a neighboring village and they went to Dukhala's village to preach the gospel. Because Dukhala did have a keen mind she learned many of the songs and found much pleasure in singing them.

But something else happened. Dukhala's mother and father and two other families were baptized and became Christians. Dukhala was very happy.

A few months later when we were there in camp, a group of children formed a chorus and sang every night in the meetings. Dukhala was one of the leaders. One day I said to Dukhala, "Are you going to school next year?" Her eyes showed a light I had not seen before and she said, "If you send me of course I will go." She had learned the Ten Commandments, some Bible stories and songs, and now she was happy at the thought of learning to read.

When the time came for her to go to boarding school in Mungeli, just as her life had been changed we changed her name. She was no longer Dukhala, "child of grief," but Sukhalin, "daughter of happiness." On her way to school she said, "Now my parents will not leave the church because I am in boarding school. But *if* they should I shall just stay in boarding. I am a Christian for life."

—Ethel Shreve

1952 Program at Chautauqua, N. Y.

Preachers who are to serve as chaplains at the 1952 summer session at Chautauqua, N. Y., this year are certain to attract those who are stimulated by great preaching. Outstanding personalities such as Dr. Ralph W. Sockman, Dr. Edwin Dahlberg, and Dr. Benjamin Mays are scheduled for one week each.

Planned for ministers are the two weeks beginning August 2. Dr. Nels Ferre of Vanderbilt University will give a series on "Making Religion Real." Dr. Stanley Hopper of Drew Theological Seminary will speak on "The Relation of Religion to Literature."

Missions Week will begin Saturday, August 16, which is also the annual Disciples' Day. The 1952-53 mission study themes, "Home Missions and Human Rights" and "Africa," will be presented.

The governing board of the Disciples Headquarters and the House of Brotherhood, two lovely buildings, advantageously located, has as chairman, Craig Schwartz, pastor of the Payne Avenue Church of Christ, North Tonawanda. These houses try to serve missionaries, ministers and families, as well as laymen and their families. Sleeping rooms are available at very reasonable rates.

Reservations may be made by writing to Mrs. John P. Sala, 615 W. 12th Street, Marion, Indiana.

237 Medical Students At Vellore, S. India

The Ecumenical Press Service reports 237 medical students in attendance this session at the Christian Medical Center at Vellore in South India. This is a Christian medical college, interdenominational and international in its scope.

All but thirteen of the students are Christians. They come from India, Pakistan, Burma, Ceylon and Malaya. There are 174 nurses in the various courses at the Vellore training school.

A staff of 190 is required for teaching and administration, and of this number 155 are Indians. United States and Canada Mission Boards and boards in other lands are partners in the support of this Christian Medical Center.

Shipment of Korean New Testaments

A shipment of 150,000 New Testaments supplied by the American Bible Society has arrived in Korea, according to information sent by General James A. Van Fleet, Commanding General of the U. S. Army in Korea. The books are held by the supply Chaplain Headquarters in Pusan for the specific purpose of distribution to prisoners of war who are Christians at time of their repatriation or release.

A Century Of Progress

Six of us were seated around the table at the home of Dr. and Mrs. V. C. Rambo. Present were Dr. and Mrs. Rambo, Donald F. West, our visiting secretary from Indianapolis, Ind., a missionary from a neighboring Mission who had come to see Dr. Rambo about her eyes, Mrs. Miriam Terry and myself.

We all looked and felt very gay and festive dressed in our "very best" and seated there around the candle-lighted table gayly decorated with flowers and birthday cards.

Our neighbor Mission guest looked a bit confused at all our frivolity, so I tried to explain the situation to her.

"You see," I said, "tomorrow will be the birthday of two of us here, Dr. West and myself. One will be forty and the other sixty, and . . . "

Mrs. Rambo burst forth with an interruption most apt, "And that," she said, "will constitute a Century of Progress!"

—Leta May Brown
Mungeli, M. P., India

Meaning of Church Membership Told in "Seek Ye First"

"Seek Ye First," is a new filmstrip which shows how two young converts, John and Mary, learn the meaning of church membership, its responsibilities and joys. Issued by the Presbyterian Church in the U.S.A., the filmstrip has been endorsed for general use, and has been highly praised by the Joint Department of Stewardship and Benevolence of the National Council of Churches. It is available from The United Christian Missionary Society, Missions Bldg., Indianapolis 7, Ind.

Missionary Worship Service

Theme: *Ready Like Peter and Paul*

June

I Was Not Disobedient

HYMN: "Savior, Teach Me Day by Day" *(Christian Worship: A Hymnal,* 389)

SCRIPTURE: Thus I journeyed to Damascus with the authority and commission of the chief of priests. At midday, O King, I saw on the way a light from heaven, brighter than the sun, shining round me and those who journeyed with me. And when we had all fallen to the ground, I heard a voice saying to me in the Hebrew language, "Saul, Saul, why do you persecute me? It hurts you to kick against the goads." And I said, "Who are you Lord?" And the Lord said, "I am Jesus whom you are persecuting. But arise and stand upon your feet; for I have appeared to you for this purpose, to appoint you to serve and bear witness to the things in which you have seen me and to those in which I will appear to you, delivering you from the people and from the Gentiles—to whom I send you to open their eyes, that they may turn from darkness to light and from the power of Satan to God, that they may receive forgiveness of sins and a place among those who are consecrated by faith in me."

Wherefore, O King Agrippa, I was not disobedient to the heavenly vision. *(Acts 26:12-19)*

MEDITATION: In a world like ours we need Pauls. His religious experience was the most thrilling and precious part of his life. He loved to tell of the vision on the road to Damascus because it was there that God shone into his heart and he saw "the glory of God in the face of Jesus Christ."

Most of us, having nothing dramatic to draft us into service, go on and on not fully satisfied with ourselves. Elinor Lennen has described many of us in her book *To Open Worship's Gate:*

I follow the Christ with wistful eyes
But not with my mind and feet.
I mark out the path, and in cowardly guise
Take note of the dangers one may meet,
And I shrivel and die on my pleasant street.[1]

Paul was appointed not only to witness to the past, but also to the things which Christ would show him. In our unhappy, confused times we find many things in family life, in business and social relations, in racial and international affairs that are not in keeping with the Christian gospel. We can witness only when our lives become the means by which God's way finds expression. A great social worker once pointed out that we need not only a knowledge of what to do with new truths, but some certain fashion of connecting our conduct with our conscience.

It was Paul's crowning boast that he "was not disobedient to the heavenly vision." How many of us can say that we are faithful to the best we know?

Dr. George Truett in a sermon has quoted a poem written by a college student after a night in which a vision of service came to him:

I had walked life's way with an easy tread,
Had followed where comforts and pleasures led,
Until one day in a quiet place,
I met the Master, face to face.

. . . . . .

I met Him and knew Him and blushed to see
That His eyes full of sorrow were fixed on me,
And I faltered and fell at His feet that day,
While my castles melted and vanished away.

Melted and vanished and in their place
Naught else did I see but the Master's face
And I cried aloud: "Oh, make me meet
To follow the steps of Thy wounded feet."

My thought is now for the souls of men,
I have lost my life to find it again,
E'er since that day in a quiet place,
When I met the Master, face to face.[2]

Let us recall for a moment the terrible hurricane that swept Jamaica last summer. Our young people were in a conference where they had caught a vision of the need of Philippine youth. They wanted to respond but had very little of this world's goods. As their only means of helping, they had voted to give up their next breakfast that the money saved could be their offering for conferences in the Philippines.

During the late evening the storm struck, and all night they battled the wind and water to save as much as possible. As they settled down at dawn in their wet clothing to try to rest a little, one of the boys asked if it would be all right to have breakfast and do without one of the other meals that day. No thought of calling off the sacrifice because of their severe losses and misery, but only to delay several hours because of their great weariness and physical need! Like Paul, they were certainly obedient to the vision that was theirs.

OFFERTORY THOUGHTS: Remembering the spirit of those youth of Jamaica may we bring our gifts. In this last meeting of the missionary year may we be obedient to the vision we have had as we have studied the lessons of the year. We have seen the need of increased service. It will only be made possible by larger giving by people like ourselves.

HYMN: "I Would Be True" *(Christian Worship: A Hymnal,* 361)

PRAYER: Our Father bless the gifts we bring that thy purposes may be carried a bit further on the earth. Bless us as instruments to further thy plans. Make us always obedient to thy call and joyful in every service. In Jesus' name. Amen.

—LELA E. TAYLOR

[1]Used by permission of the author.

[2]From *Follow Thou Me.* Used by permission of the Sunday School Board, Southern Baptist Convention.

In Memoriam

Fred R. Liddell, Dec. 13, 1951, La-Porte. Ind. An elder in the Christian church since 1898 and elder emeritus at time of his death. Member of the missionary society and took pride during his invalidism to assist Mrs. Liddell in entertaining the missionary group. Age 80 years.

Mrs. Winifred Hopkins Hay, Mar. 1, 1952, West Rupert, Vt. Member of the Christian church for more than 60 years. Treasurer of missionary society many years. She lived a useful life for God and her fellow man. Age 77 years.

Mrs. Olive B. Johnson, Oct. 30, 1951, Pocatello, Idaho. Active in church and in missionary Guild. State treasurer for C. W. F. board for five years. "Others" was her motto. She contributed much for unfortunate and needy people.

Dr. E. W. Crum, Feb. 13, 1952, Waverly, Ill. Devout member of the Christian church, serving as elder, clerk, and teacher of men's class. Devoted student of the Bible. In 1950 he was honored by the Morgan County Medical Society for his 50 years' service as a physician. Dr. and Mrs. Crum celebrated their golden wedding anniversary on May 22, 1951.

Benjamin L. Rand, Feb. 27, 1952, North Tonawanda, N.Y. Charter member of Payne Avenue Church of Christ, he served actively until a few years ago. His pastor says of him, "He was a great and good man, a civic and industrial leader, but above all a churchman and a Christian who was respected and loved by everyone who knew him. The church will greatly miss him in every way, but his life will remain an inspiration." He would have been 97 in June. He contributed the first $5,000 for serum to combat yaws, a tropical disease in Africa.

Mrs. Carrie Transou Scott, Mar. 3, 1952, Pfafftown, N. Car. Oldest member of Pfafftown Christian Church at time of death, having been a member for over 70 years. Her father was the first recorded member of the same congregation established in 1865. Though in failing health, she attended church services regularly. Age 88 years.

Book Chat

(*Continued from page* 20)

For each of these keys there are several themes in logical arrangement, with Scripture citations and appropriate commentary. The treatment is conservative and the commentary simple and straightforward. Lay workers are sure to like this book, and preachers may see in its clear outlines a constructive method of teaching and preaching.

SAMUEL Terrien writes a commentary called *The Psalms and Their Message For Today,* discussing in critical fashion the origin of the Psalms as the source of the spiritual food for the Jewish people. He does not try to treat all the Psalms, but lifts some of the more significant of them for analysis and application to our present-day living. He drops them into three convenient categories: Hymns of Praise, Prayers in Times of Crisis, and Songs of Faith. It is a beautifully written book by one of the more competent scholars of our day. He is a contributor to the new commentary, *The Interpreters Bible.*

A recent book on marriage and the family is *Love Is No Luxury,* by Marjorie Louise Bracher. It is simply written with wholesome idealism, is well-organized for classroom discussion, and has good insights into the New Testament ideals of sex and family life.

Books Mentioned in Book Chat

PSYCHOLOGY, RELIGION, AND HEALING, by Leslie D. Weatherhead. New York and Nashville. Abingdon-Cokesbury Press. 542 pp. Price $5.00.

THE MODERN RIVAL OF CHRISTIAN FAITH, by Georgia Harkness. New York and Nashville. Abingdon-Cokesbury Press. 223 pp. Price $2.75.

KEYS TO CHRISTIAN LIVING, by Luella Knott. Boston. W. A. Wilde Co. 248 pp. Price $2.50.

THE PSALMS AND THEIR MEANING FOR TODAY, by Samuel Terrien. Indianapolis. The Bobbs-Merrill Co. 278 pp. Price $3.00.

LOVE IS NO LUXURY, by Marjorie Louise Bracher. Philadelphia. The Muhlenberg Press. 120 pp. Price $1.50.

STORIES OF HYMNS WE LOVE, by Cecilia Margaret Rudin. Chicago. John Rudin & Company, Inc. $1.25.

A new edition of a well-known and valued study of the origin of many of the greatly loved hymns of the church. The intimate stories of the writers and composers provide source materials for individuals and groups planning worship services. This is a good book for the church library.

UNDERSTANDING PUBLIC OPINION, by Curtis D. MacDougall. New York. Macmillan Company. 698 pages. $5.00.

The nature and causes of public opinion are comprehensively and competently discussed in this new book by a former editor who is a journalism professor at the Medill School of Journalism of Northwestern University. In his section on fundamental principles, the author discussed the nature of man, society and propaganda, and describes general characteristics of American culture as a prelude to a consideration of inter-relations of culture and public opinion. He holds that religion affects educational developments and election outcome, and can advance democracy considerably in social, economic and political life. Dr. MacDougall discusses such other significant public opinion media as leaders, language, arts, education, professional propagandists, and the press.

—CHAPLAIN (1st. Lt.) JAMES W. CARTY, JR.

HURLBUT'S STORY OF THE BIBLE, by Jesse L. Hurlbut. Philadelphia. John C. Winston Co. $4.95.

A new anniversary edition of a well-known continuous narrative of the Scriptures told in 168 stories, with over 200 illustrations in color. The book is attractively bound, has large, clear type printed on good quality of paper, and is self-pronouncing.

Summer Schools of Missions

Colorado: The 1952 School of Missions and Summer Conference is to be held June 15-21 at Chautauqua Grounds, Boulder, Colo. The subjects and leaders are as follows:

The Bible, Walter G. Williams
Foreign Missions, Africa, Francis White
Home Missions and Human Rights, R. Dean Goodwin.

Write Mrs. Paul W. Worthington, president, 3985 S. Logan St., Englewood, Colo.

Winona Lake, Ind.: The School of Missions at Winona Lake will be held June 23-28.

Foreign Mission Study, Africa, led by Mrs. Julia Lake Kellersberger.

Home Missions and Human Rights, led by Dr. Fred Brownlee of Fiske University.

Bible Study—Jeremiah, led by Dr. H. R. Heininger of Evangelical Theological Seminary, Naperville, Ill.

In addition, a class in Methods and a Class for Junior Missionary Leaders are planned.

Registrar, Mrs. Dale Taylor, Sr., 3210 West Ridge Road, Gary, Ind.

Chautauqua, N. Y.: Week beginning August 16. For information, write to Mrs. John P. Sala, 615 W. 12th St., Marion, Ind.

NEW for the Christian Home

Inexpensive! Illustrated!

GOOD NEIGHBORS

By Elizabeth C. Gardner. A new booklet to guide families to more Christian living in the community. Subjects discussed include: ways of being friendly and showing consideration, suggestions for neighborly cooperation, getting along with other people's children, avoiding common causes of friction, overcoming prejudices, good policies for borrowing and lending, sharing joys and sorrows of neighbors, community church activities, getting along with church neighbors, and community celebrating, gardening and planning projects. 50 cents

ENJOYING THE BIBLE AT HOME

By Anna Laura Gebhard. Suggestions for giving the Bible a voice in the home, telling stories from the Bible to children, exploring the new translations, seeking guidance from the Bible for family needs, and making the Bible live through family activities and games. There is a chapter explaining home resources that will help families enjoy the Bible more and a chapter on church resources. Particularly valuable is the chart showing the level of Bible understanding for children and youth from 1 to 17 years old and for adults, together with a listing of portions of the Bible meaningful to each age, suggested Scripture to memorize, activities, and resources that help. 50 cents

CHRISTIAN BOARD OF PUBLICATION
The Bethany Press — St. Louis 3, Mo.

New Missionaries Are Initiated

"I THINK you better get out now, mam." These words came from one of the *bogadores* (boatmen) helping our native boat up the Apayao River. The boat had hit a hidden rock and was capsizing. The *bogadores* saved the boat and dived to rescue the cargo. The Norwood Tyes and the Keyes family had a busy time drying clothes, papers, and cameras on rocks along the bank of the river.

This was our initiation into our new work in Apayao, Mountain Province, the Philippines. It was a wet welcome, both in the capsizing and the fact that we arrived during the rainy season for this section of Luzon.

The weather and we were wet after four days of river travel, but teachers and students of our high school welcomed us in a fine way and we are now happily engaged in our work.

One of the most encouraging and enjoyable activities so far was a workers' conference. Thirty-six pastors, Bible women, and student pastors of Apayao arrived January 7 and 8, many walking two and a half days, to help plan our program of advance in Apayao sub-province. It was a thrill to meet with these young people, most of them new Christians but with a willingness to sacrifice in order to spread the message of Christ to their people.

Our conference was a time for inspiration, business, area conferences, and fellowship. When the workers left following the Friendship Circle on the morning of January 11, we realized the responsibility we have in guiding and helping these young Christians to grow and lead others in the Christian way of life. The hope of Apayao lies in these Christian young people.

Our first three months in the Philippines have been full of adventure, problems, joys and challenges. We look forward to the months and years ahead.

—LYNN and LILLIAN KEYES
Kabugao, Apayao, Philippines

Appeal Is Made for Greater Use Of the Bible

BIBLE societies representing 25 nations have launched a simultaneous appeal to ministers of all Protestant churches to take "immediate steps to recover, through exposition, preaching, private and corporate study, the understanding of the relevance of the Bible to the whole range of human life."

The appeal, composed at the council of the United Bible Societies in Ootacamund, India, in February, calls attention to the 150th anniversary of the Bible Society Movement, which will be observed in 1954, and suggests that the anniversary be the occasion of the increased effort.

"In the course of surveying the work of the Bible societies in many lands," the appeal sets forth, "the fact that the work and witness of the church is being challenged in an unprecedented way, by forces throughout the world, working against the will of God, has come home to us with a new reality and has brought us under a compelling conviction of God's command to do our part in meeting the crisis.

"We have been confronted, as never before, with the knowledge that nothing but the Incarnate Word of God, as revealed in the Scriptures, will suffice. We cannot, however, escape the conclusion that we Christians are not availing ourselves of all the riches of the written Word. We are constrained, therefore, to impart to you the sense of urgency which the Holy Spirit has laid upon us that everything should be done to restore the Bible to its rightful place in the preaching, teaching and fellowship of the church and in the life of the family and of the individual believer," the appeal states.

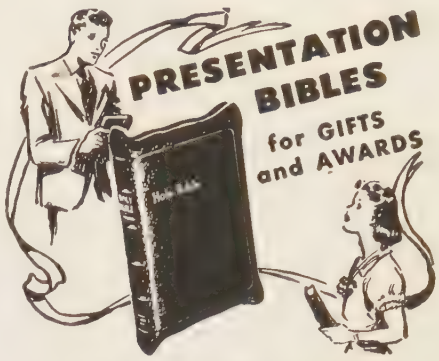
—AMERICAN BIBLE SOCIETY

Lesson in Music

A cardinal on vivid wing
Flashed past my door
And settled in a tree to sing.
I thrilled to every dulcet note
That poured from his fiery, chanting throat
In a song the Great Creator wrote.

He flew away into a wood
And left behind
One who but dimly understood
And pondered, humbled, by his bower
Why God gave to birds, not men, the power
To sing his score in nature's choir.

—RUBY STAINBROOK BUTLER
Franklin, Indiana



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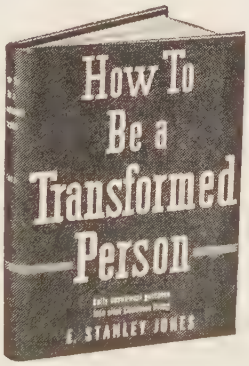

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January Is Conference Time for Paraguayans

By HALLIE LEMON*

THE second summer conference in Paraguay, at the Jack Norment Conference Grounds, was held soon after the first of the year. Always when we travel along the highway from Asuncion to the camp we stop to buy a *chipa*, a bread doughnut about eight inches in diameter. We find it a bit "stringy" when we bite into it, but that is because of the cheese.

After another half hour our station wagon arrived at the conference grounds. The driver then returned over the same last three kilometers to pick up those who came as far as Caucape by bus. He had to wait, however, until we unloaded the bedding and eatables! We did not need to buy much except bread and possibly a wee piece of ice, on the daily trips to Caucape.

This year the camp accommodations were surely better than a year ago when we had no roof over our heads. We now have four sleeping pavilions, two for men and two for women. The building with a porch dining room and adjoining storeroom and office was here last year. We also had the kitchen and porch for dishwashing.

*Miss Lemon is a Disciples missionary in Asuncion, Paraguay, with The United Christian Missionary Society.

This was our second year at the conference grounds, and the occasion was a family conference. Children could attend with their parents. If responsible children were ten years or more of age the committee permitted them to attend alone. One morning and one afternoon class was conducted for each of three age groups—small children, intermediates, and older young people. We had morning and evening devotions.

Since this camp site is so very new, the conference was also a work camp with a work period each day. We cannot afford all the improvements we would like to have, although friends have made possible the purchase of the grounds and all the improvements to date. We must do the rest of the work during the conference period and through the year. Each holiday, church members came to the camp for the purpose of clearing the grounds and constructing buildings.

We now have a small motor which generates light for the dining room and kitchen. By careful scheming and pleading with friends in the commercial world, we procured enough piping to bring the water to the kitchen from the well back by the gate—that is, if some boys pump for an hour each day!

DURING the conference we spent two hours each morning before class cutting woods and brush, raking and burning. One group went to the creek to make a dam of sand bags. They felt they well earned the bath following the work period!

How much better our conference grounds looked at the end of the week! And how much browner was our complexion! But in addition, there were the spiritual values.

Everyone enjoyed the games prepared for the evening social hour—the travel game, the newspaper dresses, and then the gypsy evening. One father had been asked to tell a humorous gypsy story, but he was so much impressed with the spiritual fruits of the conference that the gypsy camp was almost broken up by the little sermon he produced instead of telling the story. He has been heard to say that the conference helped him to know how to live nearer his own children.

The class for little children never did finish gathering all the pretty wild flowers they wanted for mounting in the books they were making in their study of God's world. During the last two hours we were in camp, one member of the intermediate group insisted that the teacher help him to mount a collection quickly.

IGNACIO, who had come with three others on the three-hour bus trip from our station at Coronel Oviedo, was talking with his teacher the last morning when he said, "How am I going to know the rest of the story of David?" The teacher told him that he could read the story in the Bible. "But it doesn't sound like it does when you tell it," he replied.

Ignacio is slightly crippled because of a foot deformity but he can outrun most of the conferees. He is thin and in poor health. He wants to be a preacher; but first we must bring him in for hospital treatment, and then put him in our school.

Eric is ten years old and has had perfect care by his Uruguayan mother. At conference he was very much interested in the list of basic duties for a Christian which his afternoon class had formulated. Finally he said, "I think we ought to cross out some of those, for we can't live up to them." The class, however, decided each member should aim at the high ideals. One little lad said he had never heard God's voice as Samuel did. Eric said he heard it one night but didn't obey it. He just went ahead and made a *camarusa* of his neighbor's bed in the cabin—camp tricks with the other fellow's bed!

Some of the young women who have servants at home to do everything for them found real spiritual companionship in washing dishes, and even in raking the grass in the hot sun. Two servants who helped prepare meals were well received into the life of the group.

One young mother attended conference with her two little girls and received inspiration and comfort. The father of the girls will not marry the mother because she will not consent to a marriage in the Catholic church.

THE inspirational, evening friendship circles were held under the Southern Cross. The last night each person added his stick to the fire and spoke his words of resolution or prayer, or simply whispered "To the glory of God." Perhaps the greatest recommendation for the conference was the parting thought expressed by a child ten years old when he said, "It's easy to be a Christian at conference, but it's not so easy at home."

Most of our missionaries were leaders in the conference. All of us felt repaid. The camp grounds will ever be a great evangelizing force in our mission work in Paraguay.

Sermon on the Mount

Anyone who has not seen the new pocket-size, large type edition of The Sermon on the Mount may have a free copy by sending his address on a post card to Alton L. Hall, 17331 Nichols St., Huntington Beach, California.

In Industry it takes Management, Labor, and Capital to build. Without management there would be no plans and blueprints. Without labor there would be no buildings or durable goods. Without undergirding and supporting capital both management and labor would be helpless.

IN BUILDING THE KINGDOM OF GOD ON EARTH it takes Management, Labor, and Capital. God's blueprint of the kingdom in the gospel must be constantly adapted to the current world situation. This calls for a high order of managerial skill. It takes many consecrated laborers to translate this blueprint into actual life situations and Christian character. Without the undergirding of the capital resources of all Christians, the kingdom cannot be built.

AN IMPORTANT PART OF THE CAPITAL RESOURCES necessary for kingdom building through Christian Missions and Education, comes from the Annuity Funds of The United Christian Missionary Society. As of June 30, 1951, $1,345,280.61 in annuity money has been released into the work. When you invest in a Gift Annuity Agreement, your money will work for you while you live, and go into these capital resources for kingdom building when you are gone.

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WORLD CALL

Jamaica Says "Thank You!"

THE staff here in Jamaica consists of three American missionaries and eleven Jamaican workers and pastors. The missionaries are Myrle Ward, formerly a missionary to Africa who arrived in October, 1950, and Evert and Roberta Millard who arrived last June.

Before the Millards had time to get acquainted with the work and the people, the hurricane struck. In September their second little daughter was born. Roberta has been busy learning diet and homemaking in the tropics and has been teaching in Christian College. Evert has driven thousands of miles distributing food and clothing to the needy areas, investigating what churches should be rebuilt, advising about repairs, and buying necessary materials. Myrle is matron and teacher at Christian College, in addition to the work as mission treasurer.

More than fifteen hundred boxes filled with useable, and in many cases attractive and beautiful clothing, have arrived. The people are most grateful. I wish a personal word could go to each one who sent a contribution, but that is impossible. Too, some boxes arrived with the wrappings badly torn and the return address missing.

James Sugioka is here rendering great assistance in the rebuilding program. He and Myrle Ward with two pastors and their wives met me at the airport when I arrived at 3:00 A. M., March 20. Next morning Myrle was up early getting out checks to the pastors, and Jim was helping a crew of six repair the King's Gate Church. Evert came down from the hills to clear permits for a truck needed in transporting materials to the rural churches. By 12:30 noon he and I were on our way to visit the Mt. Zion Church, which had been completely destroyed by the hurricane. A small lean-to had been erected for services.

We went to Llandewey where 102 children were in school in our little one-room frame church building. Three teachers were trying to do educational work under those conditions. We talked with a man whose signature was needed to get funds for repairing, loaded 300 lbs. of charcoal in the station wagon for Christian College, went back to Kingston, and later to the Millard home for supper and a meeting.

We have had scarcely a free minute since I arrived, and the staff goes at this pace constantly. One morning we were up at 4:30 A.M. so that we could be at a river baptism for seven people. Then followed a two-hour service at Berea. After lunch, which we carried with us, we went to Sunday school at Chepstowe and Ythanside; then up to the top of the mountain with boxes of clothing for Fairy Hill. Down the hill, a brief stop at Caenwood where they were practicing Easter music, and then home by 10:00 P.M.

Everywhere we saw people in good, clean clothes. The ministers say the church and Sunday school attendance is on the increase because the people now have clothing fit for church—formerly many of them stayed away because they lacked clothes. The hurricane added to their distress; but due to the generosity of the church people in the United States, out of the disaster has come some good.

—MAE YOHO WARD

Jamaica, B. W. I.

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Write to Mrs. Mae Yoho Ward, Foreign Division, 222 South Downey Avenue, Indianapolis 7, Indiana.

Publications Received

STORIES OF HYMNS WE LOVE, by Cecilia Margaret Rudin. Chicago. John Rudin & Co. $1.25.

THE BLUEPRINT OF SALVATION, by Howard A. Hanke. Grand Rapids. Wm. B. Eerdmans Pub. Co. 50 cents.

NYANGA'S TWO VILLAGES, by Esma Rideout Booth. New York. Friendship Press. Cloth $2.00; paper $1.25.

MPENGO OF THE CONGO, by Grace W. McGavran. New York. Friendship Press. Cloth $2.00; paper $1.25.

THE WORLD IS MY HOME, by Ewald Mand. New York. Friendship Press. Cloth $2.00; paper $1.25.

HERE'S HOW AND WHEN, by Armilda B. Keiser. New York. Friendship Press. Cloth $2.75; paper $1.50.

AFRICANS ON SAFARI, by Leslie C. Sayre. New York. Friendship Press. Cloth $2.50; paper $1.25.

THE JUDGES AND THE JUDGED, by Merle Miller. New York. Doubleday & Co. $2.50.

THE ENEMY WITHIN, by Raymond J. de Jaegher and Irene Corbally Kuhn. New York. Doubleday & Co. $3.75.

AT THE DEVIL'S BOOTH, novel by Erwin Lessner. New York. Doubleday & Co. $4.95.

BRIGHTEN THE CORNER, by Hollis Summers. New York. Doubleday & Co. $2.75.

HURLBUT'S STORY OF THE BIBLE. New Anniversary Edition. Philadelphia. The John C. Winston Company. $4.95.

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Yes, the Summer Had Been Good!

A New Missionary Looks Back Over Experiences During Her First Few Months in a Strange Land

By BETTY MARIE ELLIS*

IT was late one afternoon on a hot summer day in Tokyo. Outside, insects were singing and an occasional breeze blew the striped curtains. A very loud insect, *Kirigirisu* by name, was singing from a bamboo cage in another room in our house.

Thinking of the experiences of the summer, I concluded it was one of those times that one wishes would never end. But of course it would. After a winter crowded with many things, I dropped nearly all activities, told most of my friends I would not be free to visit them, and settled down to a summer of introduction to Japanese medical and health terminology.

Since my teacher was a senior medical student, his terminology was sometimes quite unexpected. For example, an admonition to study became "I'm only the midwife; you must make a good baby." We had already skipped through typhoid, two kinds of dysentery, one variety of meningitis and on this particular summer day, were concentrating on tuberculosis, a disease which here causes half the deaths of persons in their early twenties. In this land the need for work in public health is so apparent on every hand.

Since my teacher was also a good friend, other things kept creeping into the lessons —the way in which people reacted to the first missionary in Japan, Francis Xavier, and why. What it means to be a part of the Japanese family system. Why Japanese people believed they must fight America, to the death if need be. Or, he would stop in the middle of the sentence to turn on the radio and ask, "How much do you understand?"—a woman's program on nutrition of which I could make neither head nor tail! Or to say, "I don't know the story of Jack and the Beanstalk. Please tell me in Japanese."

YES, the summer had been good. I decided I had come a little closer to an understanding of today's Japan. The two weeks of missionary conferences should prove to be inspiring—even with a post on the K. P. committee! And I made a new school year's conclusion: it will be easier to say "no" now to even the most pressing, important Christian activities, than to say ten years later, "Sorry, I speak very little Japanese."

The week before, I was sitting on mats in a home by one of Tokyo's famous rivers. A tradition of several hundred years, *hanabi* (fireworks) was again being enacted. We could look across the water below us to see myriads upon myriads of fishing boats and flat cargo boats, filled with people of Tokyo. Over 700,000 people were there to see the fireworks displayed from flatboats up and down the river. Beginning at four o'clock in the afternoon, the *hanabi* lasted until late at night—more magnificent and more beautiful it was than anything one can possibly imagine.

Everyone was in a holiday mood. Police were on hand to stop the few fights which started; the two drunks which I saw fall into the river were immediately revived by the water and scrambled out. My friends and I ate picnic lunches with the traditional boiled soya beans and *osushi* (a very delicious rice dish), drank cold tea, and talked of many things. Afterwards, we waited while the boats lazily chugged away and night once more claimed the river in its darkness.

THE trains coming back were as crowded as they could possibly be. My host and I had to change at one of the big stations. After shoving, pushing and struggling, we staggered out the door of the train just before it closed again—only to hear an old gentleman behind us talking very excitedly. The *obi* (sash) to my *yukata* (informal summer kimono) had come untied in the crowd and was trailing merrily behind! Now an *obi* is a complicated thing to tie—impossible unless you know how. It had taken two friends thirty minutes to tie it in the first place that afternoon!

Imagine, if you can, one American person in *yukata*—a rather startling sight in itself—looking very much embarrassed while a young Japanese gentleman, also looking very much embarrassed, struggling in vain to tie her *obi* in the midst of a grinning, happy, holiday group of interested spectators on the train platform of a Tokyo station! To the rescue came a lady with a baby strapped on her back. I think I shall remember the evening of *hanabi* for quite a while, and so will the spectators!

If anyone believes that missionaries lead dull, uninteresting lives, just come out to Japan!

*Miss Ellis is a first-term missionary in Japan with The United Christian Missionary Society. Her field of service is Public Health.

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Two Cities Named for Human Relations Award

CLEVELAND, Ohio, and Perth Amboy, N. J., were chosen by the National Conference of Christians and Jews to receive its annual Community Human Relations Award for "outstanding improvement" in relations among religious and racial groups. Announcement was made by Dr. Everett R. Clinchy, president of the National Conference, in connection with the observance of Brotherhood Week in February.

Dr. Clinchy said that both Cleveland and Perth Amboy are typical American industrial cities with the customary clustering of racial, religious, economic and national groupings. They also have, he said, the usual concentration of first and second generation Americans whose parents or grandparents were largely immigrants.

He lauded the citizens and governmental leaders of the two cities for their "determined efforts to wipe out prejudice, discrimination and friction among the various population groups and for the many social experiments undertaken in each to improve group understanding and goodwill."

Among the specific intergroup activities in Cleveland which led to its selection for the award, Dr. Clinchy cited its clearing house of civil rights in which representatives of all agencies assist each other in presenting mutual problems to the public; expansion during the year of its Intergroup Education Council to a membership of 130; the training of its police in intergroup relations; and its ordinance providing unsegregated housing for low-income families.

Perth Amboy was cited because, among other things, its public accommodations, including recreation facilities, transportation, hospital services, hotels and restaurants, are open to all groups; churches and schools follow a non-discrimination policy; it has pioneered in the "Teamwork in Industry" project for study of the causes of prejudice and its eradication; it has a civic intergroup sports program; and it has appointed a Municipal Commission on Civil Rights.

—RELIGIOUS NEWS SERVICE

Pension Fund Statistics

THE March issue of the *Pension Fund Bulletin* of Disciples of Christ carries an interesting report of 1951 Actuarial Statistics. The report is as follows:

Pension Plan Membership Exhibit As of December 31, 1951

New Members	314	
*Renewed Members	21	
Returned to Active Membership from Retirement	6	
Returned to Active Membership from Disability	2	
Total Members added in 1951		343
Retired	58	
Died in Active Service	16	
Disabled	8	
Accounts closed (Lay workers, college professors and ministers who have entered work not covered by Pension Plan)	216	
Total closed Memberships in 1951		298
Net gain in Paying Members in 1951		45
Members as of December 31, 1950		4,268
Members as of December 31, 1951		4,313
Beneficiaries as of December 31, 1951		1,025
Total Members and Beneficiaries as of December 31, 1951		5,338

*NOTE "Renewed" refers to an account once closed and now reopened.

Beneficiary Exhibit As of December 31, 1951

Pension Plan

Benefit Classification	Beneficiaries
Widow Pensions	471
Child Pensions	48
Disability Pensions	67
Age Retirement Pensions	439
Total Pensions	1,025
Cash Death Benefits	321
Special Death Benefits	59
Total Death Benefits Paid	380

1919 Pension System

Benefit Classification	Beneficiaries
Widow Pensions	130
Orphan Pensions	1
Disability Pensions	13
Age Pensions	205
Total Pensions	349

Ministerial Relief

Number on Roll	118

Total Beneficiaries in All Pensions and Ministerial Relief

Beneficiaries	1,492
Pension Fund Family (including dependents)	2,201

ATTENTION!

- World Call Secretaries
- Women's Organizations
- Laymen's Organizations
- Sunday School Classes
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Books given on clubs of five or ten subscriptions.
See your World Call Secretary for details.

Sukru Shows the Way

IN December we held a camp in one of the farther villages. Mrs. Miriam Terry and some of the Mungeli team joined ours. It was a long journey in the ox-cart. We spent the first night in Lata and had a meeting in the church there. We talked with a family ready for baptism. The next morning we bade farewell to the group and started out on the last part of the journey which meant crossing three rivers without bridges and several fields where the roads had not been properly made since the rice cutting of this year.

After a time we found ourselves in the middle of the field where the road seemed to stop. Where to go next? We got out of the cart since walking is better than riding in such places. Just then a man called from a distance, "Wait! I will show you the way."

He came running and we heard another man call to him, "Sukru." I asked him what village he came from and he said "Sawatal," pointing to a village that just showed through the trees. Something was registering in my mind—Sukru of Sawatal!

Fourteen or fifteen years ago we had a camp in Sawatal. At that time I lived in Bilaspur, but at the request of the Takhatpur area we had brought our camp here. A young man who kept coming to our tent finally asked us for a Bible. One night in the meeting he testified that he believed in Jesus and that someday was going to be a Christian.

I often thought of Sukru and prayed that he would really break away from the bonds that held him and would become a leader to bring others of his village to Christ. But he had never had the courage.

Now here was Sukru showing us the road. But when I looked at him I wondered if I looked as much older to him as he did to me. I think not. He had been a young man and here was a man with grey hair. He said, "Oh, yes, I know you and I have not forgotten what you taught me. I still read that Bible."

—ETHEL SHREVE
Takhatpur, Bilaspur, M. P., India

Accelerated Pace In the Philippines

TIME rushes by faster here in the Philippines than any place we have lived. It seems strange, too, because we get an earlier start. Classes begin at 7:30 at the Seminary. We follow our general custom of using late evening hours for study, reading and preparation, but somehow the days just vanish. The weekdays go along according to school schedule, but the Saturdays and Sundays have their own accelerated pace—they are our busiest days.

On any first Sunday of the month the following is typical:

George Earle leaves at 6:30 A.M. for an open-air service for Protestant R.O.T.C. boys on the Lunets (public park on the bay); at 8:00 there is the English-speaking service at Paco Church, not far from home. At 9:00 the girls are at Sunday school at Union Church.

After preaching in another church, we are home for lunch and preparation for the afternoon gathering in our home of collegiate youth of the area.

In the evening we go across the city of Manila to the Tondo area to preach, first, in a very small chapel of the group called "Church of Christ Matthew 16:18"; then we have supper in the home of Elder Calayag of the Tondo Christian Church. This church is on stilts on the edge of Manila Bay. He is a fisherman; Mrs. Calayag is a leader in the women's work of the church. Near by is the church where we go for the evening service and another sermon. The young people's choir do some singing over the radio. Their director, Mr. Dizon, has achieved good results.

Then home again in time to relax and listen to a nine o'clock program of evening chimes sponsored by the Federation of Churches and carried out by the Seminary's School of Sacred Music.

—GEORGE EARLE and MARGARET OWEN
Manila

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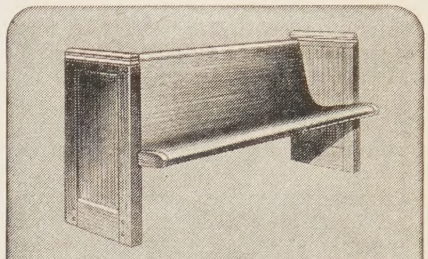
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Dear World Call Reader:

"The proof of the pudding is in the eating." Judging by reports from World Call secretaries, the proof of World Call programs is in new subscribers.

Mrs. Phil Bennett, National Avenue Church, Springfield, Missouri, reports that after "Editing WORLD CALL" was presented at a C. W. F. meeting, the president proclaimed it the "star" program of the year. Mrs. Bennett says they used the World Call place cards and liked them very much. She adds, "After the luncheon I secured five new subscriptions."

From First Church, Perry, Iowa, comes this word from *Mrs. Minnie Emms.* "We had our World Call luncheon last Thursday and used the program that you sent us. Everyone thought it was the best one we had ever had. I got eight new subscriptions which I enclose." I am not sure which program Mrs. Emms used, but it was effective.

This notation was on an order from *Mrs. Frank L. Heller,* Medford, Oregon. "Through the 'Luncheon Program' which we presented at our last C. W. F. meeting, we secured these five new subscriptions. Thanks for passing this skit on to us."

These three reports were picked at random from many similar ones and happened to refer to programs given in women's groups. Many are presented to all-church groups, and with just as good results. The program materials are planned with men, women, and young people in mind. When used in church family gatherings, these programs take WORLD CALL into new homes for all to enjoy. When people know how much WORLD CALL has to offer, they want it in their homes, and World Call programs provide that knowledge. Has your church had one lately?

When the September WORLD CALL comes out you will be looking for your church in the Ten Per Cent Legion list. If your renewal is due, be sure to see your World Call secretary right away. You know orders must be dated before midnight, June 30, if they are to be counted in the Legion, and June 30 is mighty close. Even if you know that your church will be a Legion church, you will want your percentage as high as possible, so don't put off renewing.

I hope you are planning to attend the International Convention in Chicago, May 19-23. If you are there, be sure to come by to see me at the World Call booth. I will have some interesting things to show you. Some new ideas you can use when you go back home.

There are so many things I want to tell you, but between writer's cramps and lack of space I will have to keep them for another time. One thing I must add though, for we receive so many gift subscriptions for missionaries. We send WORLD CALL to all our missionaries, so if you plan to make such a gift be sure the missionary can use more than one copy. While some can, others have no earthly use for more than one, and the gift could be sent elsewhere to better advantage. It depends a lot on the field and the number of WORLD CALLS being received in the station. Find out directly from your missionary whether or not he wants an extra copy of WORLD CALL. We don't know.

Sincerely yours,

EVYLIN R. GRIBBLE
NATIONAL WORLD CALL SECRETARY

Contributions of Religious Groups

Contributions made by 54,000,000 Protestants, 28,600,000 Roman Catholics, and 4,500,000 Jews through their respective churches and synagogues in 1951 reached a total of $1,992,576,688, according to the annual estimate made by the Golden Rule Foundation.

This is an increase of approximately $98,576,000 or 5.2 per cent over the amount given in 1950 as estimated for that year by the Russell Sage Foundation.

The contributions made by living donors through their local churches and synagogues have been found to be approximately one half of the total amount which is given from year to year for all religious, educational and welfare causes. On that basis, the indications are that approximately $4 billion was given in 1951 for tax exempt philanthropies.

—ROBERT M. HOPKINS

Comparative Statement of Offerings Received by Unified Promotion and Cooperating Causes—July 1, 1951 to February 29, 1952, Compared with July 1, 1950 to February 28, 1951.

	Undesignated and Specific Gifts[1]		Designated Gifts[2]	
	1950-51	1951-52	1950-51	1951-52
Churches	$519,303.92	$652,446.52	$ 88,433.08	$184,771.83
Bible Schools	136,213.14	159,491.12	6,585.58	11,430.59
Christian Women's Fellowship	301,460.17	433,454.36	4,164.70	36,031.59
Councils	48,370.98	14,559.37	1,136.89	3,773.69
Women's Missionary Societies	61,997.06	48,740.10	886.00	4,039.66
Young Matrons' Missionary Societies	3,552.36	2,361.82	280.50	522.00
Guilds	21,249.38	21,220.95	620.30	2,879.78
Youth Groups	18,598.57	25,563.47	715.84	2,248.69
Children's Groups	2,476.88	2,799.51	103.64	553.12
Individuals	19,282.38	21,596.20	38,766.15	73,409.75
Grand Totals	$1,132,504.84	$1,382,233.42	$141,692.68	$319,660.70
Adult Missionary Organizations Totals	$ 436,629.95	$520,336.60	$ 7,088.39	$ 47,246.72

[1]Gifts applying on percentages.
[2]Gifts over and above percentages.
Gain in undesignated and specific gifts $249,728.58

Last Column

Essentials in Life

A friend who does not attend church called by to see me and we talked about church attendance. He is a successful young man and uses his weekends for recreation. He has no awareness of any sense of guilt. He has apparently adjusted quite comfortably to the idea that his weekends are his own to use as he pleases.

Of course he does not approach his profession in such a manner. He attends his office with a rigid responsibility that has brought admiration and promotion from his firm. He goes to his dentist regularly before his teeth begin to ache, and he eats at reasonably scheduled times, whether he is hurting from hunger or not.

Actually there is less reason for such disciplined personal responsibility in these areas than there is in religion. We get more and prompter help in business and health than we get in religion. If our work begins to lag we are told; if a tooth aches, we know and can have it pulled; and there is reasonably direct treatment even for ulcers. But when a man feels the need to pray, and does not know how, we have a different situation.

Spiritual desperation is more serious and less easily treated than most physical symptoms. It is more essential to worship regularly than it is to eat regularly.

—IRA W. LANGSTON
In *Forward*
New York, N. Y.

Penned on a weekly contribution envelope received at First Christian Church, Stockton, California, was the following note which might indicate the value of reading missionary literature:

"On my pledge card last week, on the red side, the amount was 25 cents weekly. Then this week I read *Wake Up or Blow Up,* by Frank C. Laubach. Out of a better understanding of missions and world conditions, I feel I should raise that pledge to $1.25 per week. The book is a new addition to our church library and is well worth reading."

My Refugee

I had no time nor means to spare;
But when I saw them fearful there,
I said, "Give one to me."
Now I'm in love up to my neck,
In love with a lone, lost little Czech.
How dear he grows, my refugee!

—GEORGE E. MILLER
Waynesboro, Tenn.

Since other folks obviously are not as smart and as good as you and I, let's not expect too much of 'em.

Hunt diligently for the good points in the other fellow. Remember he has to do the same in your case.

THREE REASONS

For Pension Plan Participation

—H. Armstrong Roberts Photo

FIRST—The ministry, established by our Lord as his last act on earth, was founded to serve the Church and has no other purpose but in singleness of task to preach the gospel and build the Church.

SECOND — Divine provision is made for the support of the ministry. "They that preach the gospel shall live of the gospel." (1 Cor. 9:14)

THIRD—The "living" extends beyond active days for most ministers. It is inherent within the scriptures that provision for this period shall be made.

More than 75% of our churches with ministers now participate in the Pension Plan. They have taken this step toward meeting the scriptural obligation with a dignified and business-like provision for the ministry.

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